TWENTY-ONE YEARS IN INDIA

J. L. HUMPHREY

Class DS413
Book H925
Copyright No.

COPYRIGHT DEPOSIT.

NAINI TAL (THE OLDEST MISSION STATION IN INDIA.)

1. The Poplars 2. Parsonage of English Methodist Episcopal Church. 3. First Methodist Episcopal Church in India. 4. Native Boys' Schoolhouse. 5. Sanitarium. 6. Mission Home.

TWENTY-ONE YEARS IN INDIA

By

REV. J. L. HUMPHREY, M. D.

CINCINNATI: JENNINGS AND GRAHAM
NEW YORK: EATON AND MAINS

MAR 8 1905
Feb. 9. 1905
108717
COPY B.

COPYRIGHT, 1905, BY
JENNINGS AND GRAHAM

PREFACE.

A FEW words in the way of preface may not be out of place. I am aware that much has been written about India late years, and that there may not seem to be a demand for another book on that subject. I have only to say, that much remains unknown still to our people here at home about that country and people, and about the great work going on there. It fell to my lot in the providence of God to be associated with the work of our Church there in its very beginning, and what I have written may be of some value farther on when the history of our Mission in India is written up. I have seen the work expand from its very first inception to the great proportions it has now attained. God has indeed done great things for us; but there are undoubtedly greater things in store for us in the future. I wish to record with others the goodness of the Lord seen in com-

mon with them. Perhaps something here mentioned may not have been mentioned by others, and so may contribute to the general fund of knowledge which has accumulated as the years have been going by. I feel it, indeed, to be a very great honor to have had a part with our noble band of workers for Christ in India. If what I have written shall in some little degree even contribute to the advancement of India's evangelization, I shall feel myself amply repaid.

J. L. HUMPHREY.

LITTLE FALLS, N. Y.

CONTENTS.

CHAPTER		PAGE
I.	Introductory, Topography, Scenery, the Way People Live, Etc.,	11
II.	Appointed a Missionary to India, Voyage and Arrival in Calcutta, and Journey to Naini Tal,	22
III.	The Sepoy Mutiny of 1857, the Way It Began, and What Led to It, Etc.,	41
IV.	Beginning to Open Our Work in Naini Tal and Make Our Plans for Work in the Plains,	61
V.	Opening Work in Moradabad and Bareilly,	80
VI.	Beginning Preaching in the City of Bareilly, and Baptism of Our First Convert,	98
VII.	First Arrivals From Home, and Opening Work in Budaon,	117
VIII.	Return to Bareilly and Removal to Shahjehanpore,	141
IX.	Removal to Moradabad and Furlough Home,	159
X.	Medical Work, Etc.,	175
XI.	Our Work in the Mountains,	189
XII.	Naini Tal, Pithoragarh, and the Tarai,	205
XIII.	The Hindu People,	223

CHAPTER		PAGE
XIV.	THE MOHAMMEDANS OF INDIA, - - -	233
XV.	AGAIN PASTOR AT NAINI TAL ENGLISH CHURCH, -	245
XVI.	A CALL TO THIS WORK, - - - - -	258
XVII.	HISTORY AND PROGRESS OF MISSIONARY WORK IN INDIA, WITH STATEMENT OF RESULTS, BOTH OF OUR OWN CHURCH WORK AND OF THE WORK AS A WHOLE AS SEEN BY THE LAST CENSUS IN 1901, - - - - - -	268

LIST OF ILLUSTRATIONS.

1. View of Naini Tal, Our Oldest Mission Station, *Frontispiece*

FACING PAGE

2. Joel Janvier, a Native Minister Given to Dr. Butler by the Presbyterian Mission in Allahabad, Blind and in His Old Age, - - - - - - - - - - 31
3. Memorial Well, Cawnpore, Into Which the Dead and Dying Women and Children Were Cast Who Were Massacred by the Order of Nanni Sahib in the Mutiny of 1857, - - - - - - - - - - - 56
4. Zhur Ul Haqq, Our First Baptized Convert and First Native Presiding Elder, - - - - - - - 112
5. Sir William Muir and Sir Henry Ramsay - - - 183
6. Medical Class. About the First Women Educated in Medicine, - - - - - - - - - - - 187
7. Isa Das and Family. A Brahmin Baptized in 1870 in Haldwani, - - - - - - - - - - 193
8. English Methodist Episcopal Church, - - - - 207
9. Wellesley Girls' High School, - - - - - 209
10. Oak Openings Boys' High School, - - - - 210
11. A Class of Christian Girls, and Rebecca, Their Teacher, Another Member of the Medical Class, and Who was Miss Dr. Swain's Assistant in the Woman's Hospital in Bareilly for Many Years, - - - - - 232
12. Bareilly Theological Seminary Faculty, - - - - 281

Twenty-one Years in India.

CHAPTER I.

Introductory Chapter.

India is a very interesting country; but few who have not visited it, or lived in it, can realize how interesting it really is.

In past ages it has been thought of as a veritable El Dorado or a kind of fairy land, possessing fabulous wealth. Solomon's ships visited India, and brought back gold, precious stones, and peacocks' feathers. Christopher Columbus aspired to find a Western pasage to India; but instead he discovered this continent, and opened up a new world. He thought it was India, as he called the people he found here Indians.

The country is about 1,800 miles at its extreme points from north to south, and about 1,500 miles from east to west, not including Burmah. It contains a superficial area of 1,860,000 square

miles. In 1901, when the last census was taken, the population was 294,382,676, nearly one-fifth of the population of the entire world. The great mass of the people are very poor. The wage of a common laborer is not more than two dollars a month, he finding himself. The population, under the paternal care of the British Government is increasing, and one of the great problems confronting the Government is how to improve the condition of the great wage-earning class of the population.

The Secretary of State for India, Lord George Hamilton, recently said in Parliament, "That so far as eighty-three per cent of the population was concerned, there was a clear and indisputable evidence that their condition during the last twenty years had improved." He also stated, "That the Viceroy, Lord Curzon, has recently taken the greatest pains to ascertain what the average income per head of the agricultural population now is, contrasted with twenty years ago; and he finds that in 1880 it was rupees 18 per head; in 1900, notwithstanding the increase

in the population, it was rupees 20 per head, not a great increase, but still an advance. During that period the income per head of the non-agricultural population is estimated to have risen from rupees 27 to rupees 30. The total of land under cultivation in 1880 was 194,000,000 of acres; it is now 217,000,000 of acres. In the yield per acre we see a marked increase; in 1880 the yield of food crops per acre was 730 pounds, in 1900 it was 840 pounds."

Sir William Hunter, in his work "Our Indian Empire," says that not much more than four per cent of the people live in the cities and larger towns, showing that the population of India is largely rural, and as a whole very poor; but there is actual improvement in their condition, as these figures show.

The country is crossed from east to west between the twenty-third and twenty-fifth parallels of latitude, by the Vindiya range of mountains, at the base of which flows the Nerbudda River. The country to the north is usually called Hindustan, and that to the south is the Deccan. Stan

means place, Hindustan, therefore, means place or country of the Hindus.

Two great rivers take their rise in the Himalayan range of mountains, and have much to do in fixing the general outlines and topography of the country to the north, or Hindustan proper. One of these, the Ganges, flows from the mountain range on the north to the southeast and empties into the Bay of Bengal; the other, the Indus, flows to the southwest and empties into the Arabian Sea, or Persian Gulf, at Karachee. These magnificent rivers drain and irrigate nearly one-half of the entire country.

The great Gangetic Plain stretches away from Calcutta to the northwest to Peshawar on the Indus, 1,800 miles, while the Indus extends away to the southwest to the Arabian Sea.

These plains are, on an average, three hundred miles in width, and they constitute the garden of India. On the north we have the grand Himalayan chain of mountains, with the snowy range towering up in the heavens and sparkling in the sunlight with indescribable beauty. In the cold

season as you journey to the Northwest on the Grand Trunk Road, a metaled road all the way from Calcutta to Peshawur, 1,800 miles, without doubt the finest road in the world, or by railway, this snowy range may be seen for hundreds of miles of the journey. This vast plain continues practically up to the base of the mountains, having only a slight ascent for a few miles before reaching the mountains proper, and so gradual is the ascent that it is hardly noticeable to the ordinary observer. There is not much hilly or rolling country through which you pass as you approach the range itself. At the foot of the mountains is a strip of country slightly declining towards the plains, called the Bhaber, or waterless forest, as the word means; that is, water can not be reached by digging wells. The Bhaber is from ten to fifteen miles in width; then we strike the Tarai, where the water is very near the surface, and is covered with tall grass and more or less with forests.

This section is very malarious during the rainy season and for some months afterward.

Many wild animals inhabit this region, such as bears, leopards, tigers, and even wild elephants are found here. The great thoroughfares from the seaports to the northwest, pass through these plains. It may be imagined that they are monotonous to the traveler; but such is not the case, however.

The landscape is usually attractive, and often especially so during the cold season when travelers visit India. The palm tree with its feathery top and unique leaves and branches, dots the expanse and constantly reminds you that you are in a tropical land—a land strangely unlike your own. The great Gangetic Valley is for the most part highly cultivated and densely populated.

In Upper India you will see vast fields of wheat, rice, millet, dal, gram, potatoes, sugar-cane, and tobacco, and many other purely Indian cereals. In some parts you find indigo, poppies, and cotton being cultivated to a large extent. Potatoes, late years, are being cultivated extensively both in the mountains and plains. At the foot of the mountains, in the locality I have spoken of as

the Bhaber, large fields of mustard may be seen in the proper season, and the air will be scented with the perfume of its bright yellow flowers for a long distance. Mustard-seed yields a kind of oil extensively used and very highly valued by the natives. Wheat is much grown, especially in the Northwest. The landscape is much broken by numerous groves of mango, tamarind, pepul, and orange trees. These groves are usually contiguous to the villages and cities, and, being set out with regularity, they add much to the beauty of the country, and serve to break up what would otherwise be very tame and monotonous.

There are no homes scattered about over the country as with us. The people live in cities or villages. In the villages the houses are squalid and uninviting. The walls are of mud and covered with grass, without windows, or floors, other than the earth itself. There is not much order in the location of houses in a village. A village is simply a collection of miserable mud huts, thrown in about as it happens; the streets have to take their chances, winding about, and

finding a passage through if possible. As a rule they are filthy and sadly lacking in all sanitary arrangements. They are likely to abound with ill-kept dogs, goats, cattle, and naked children. You will not often see swine about, as they are only kept by the very lowest class of the people, and not by the Hindus or Mohammedans at all.

In the cities the buildings are superior to those in villages. Generally, they are built of brick and covered with tiles or cement. The houses are not arranged at all according to our ideas of convenience and comfort. The rooms are generally small, low between joints, without windows, ill ventilated, and quite without all furnishings, except in the case of the very well-to-do.

A small piece of matting serves in place of a chair and for a bed. They do not have chairs or tables in their houses. They sleep, sit, and take their meals on the floor or ground.

They have no knives, forks, or spoons; but make their fingers do service in place of these. A house is not to them what it is to us in our cold climate. The most of the year it is very

warm, and at no time is the cold excessive, and for the largest part of the year it is uniformly pleasant, no storms, night or day, for weeks and months even, so they live much in the open air. They wear light clothing; the poorer people clothe themselves very scantily.

I have now described Upper India, or Hindustan proper. I have mentioned its two great plains, that of the Ganges and Indus. Much of India is a vast plain. We have, in addition to these plains, the great sandy desert on the west, and an elevated tract called Central India. The Deccan, or South India, has a chain of mountains on its northern boundary running nearly parallel with the Vindiya range, to the south of which stretches a table-land of triangular form, terminating at Cape Comorin with the Western Ghauts on the opposite coast. Between the Ghauts and the sea lies a narrow belt of land which runs around the whole peninsula.

The soil is generally productive, only requiring water to produce good crops. Indeed everything grows with great luxuriance in India when

the rainfall is normal. When the fall is less than normal the price of grain rises in the market, and the people begin to feel the pressure of want. If the rainfall is materially lessened, and this continues for two or three seasons in succession, it produces famine with all its attendant horrors.

From time immemorial the country has been subject to these calamities. To obviate them, or to lessen their influence, an extensive system of irrigation has been carried out by the Government, at an immense outlay, and by this means a considerable part of the country is protected from this calamity. In 1900 there were 180,150,454 acres of land cultivated; 31,544,000 were rendered safe from drought by irrigation. We now have over 27,000 miles of railway spread over the country. These, too, are a great protection from the evils of famine, as by means of them the surplus production of one part of the country can be rapidly removed to another part in a time of emergency.

There is a large amount of wheat grown in some parts of the country; about thirteen bushels

to the acre would be regarded a fair yield. The exports of India in 1900 were 77,950,000 pounds sterling, $399,750,000. Imports were 61,113,000 sterling, or $355,565,000. The Government of India is a very paternal government, and in every way in its power seeks to improve the condition of the people.

There are three seasons in India, the hot and rainy season, which begins about the middle of June and continues until the middle or end of September. Then begins the cold season, which up country is almost uniformly pleasant and delightful. The hot season begins in March or early in April and continues until the rains set in, in June or July. It is extremely hot during this season. The heat is somewhat modified by the rainfall, but the humidity of the atmosphere makes the heat even more trying to many, than the hot season proper.

CHAPTER II.

Appointed a Missionary to India, Voyage, and Arrival in Calcutta.

In 1854, Dr. Durbin, Secretary of our Missionary Society, published a call for two young men to go out to India. It was felt that the time had arrived when we as a Church should enter upon this work in that country. It was then thought that they would be desired to go out the following year. I had been deeply interested in this subject, for some time felt that God had called me to this work. After much deliberation I responded to this call and signified my willingness to go if needed. I heard nothing from this until September, 1856, when Bishop Simpson notified me that I was accepted for India, and would be expected to sail in May or June following. I was stationed at Malone, in Northern New York, at the time, and this arrangement would enable me to finish out my year before

leaving. A few months before the Rev. William Butler, of the New England Conference, had been appointed superintendent, and had gone out by the way of England to visit friends, and to consult with missionary secretaries and friends there as to the portion of India it would be best for us to occupy. He arrived in Calcutta about the time I received my appointment, and after most careful consideration and consultation with missionary friends and secretaries, he resolved to locate in Bareilly, the capital of the Province of Rohilcund, in the Northwest. It was in his plan to occupy Oudh, to the east of Rohilcund, and probably would have settled in Lucknow, the capital of Oudh, if he could have procured a residence there; but failing in this he located in Bareilly in January, 1857. Rev. Ralph Pierce, of Moira, N. Y., had received his appointment to India some months before I received mine. His wife was an adopted daughter of Dr. and Mrs. J. T. Peck, afterward Bishop Peck. I left Malone on the 24th day of May, and after a few days in New York, we all, accompanied by Dr.

and Mrs. Peck, Dr. Durbin, and Rev. D. Terry, went to Boston, where farewell services were held on Sunday. On that very day the mutiny occurred in Bareilly. On Monday we sailed, our party consisting of Mr. and Mrs. Pierce and their little babe; Mrs. Owens, wife of Dr. Owens, of the Presbyterian Mission of Allahabad; Mrs. Humphrey, and myself. Our voyage, though long and tedious, was on the whole a pleasant one, and we improved our time in the study of the language, and, with Mrs. Owen to direct us, we succeeded in laying a good foundation, which was a very great help to us after our arrival in Calcutta. We learned the alphabet, read and translated several of the first chapters of Matthew's Gospel. A very pleasant incident occurred when we were about twenty degrees south of the Equator. We sighted a ship from Liverpool, bound to Australia; the day was fine, and the sea fairly smooth, and we came near enough to communicate by signals. The captain of the English ship invited our captain to take his passengers and come on board their ship and dine with them.

Upon our concurrence, he accepted the invitation, and we had a most enjoyable time. They had a large number of passengers, and it did not take us long to become acquainted. We learned that they were from Liverpool, and left about the same time we left Boston, so we did not have much news to communicate to them, nor they much to give us; but we had many things to talk about, so the two hours we passed on board their ship flew by very quickly, and the memory of them remained with us for many a day. Some of the passengers we met that day on the *Southern Cross,* the name of their ship, wrote to us in India, and for some years we maintained a very pleasant correspondence. Our course lay about four hundred miles south of the Cape of Good Hope, and, it being winter on that side of the Equator, it was very rough and cold. Westerly winds prevailed in that latitude at that season of the year, and we were rapidly swept eastward on our course until we sighted the little island of St. Paul's, which was our signal to turn to the north up towards the Bay of Bengal.

On the 17th of September we sighted the lightship, as we supposed, near the mouth of the Hooghly River, where we expected to get a pilot to take us up the river a little more than a hundred miles to Calcutta. We arrived in the night and cast anchor to wait for the morning. We could not get our pilot until morning, this we knew. Then we learned that bad news awaited us, but we could not find out what it was. We also found that we had gone to the wrong lightship. The one we wished to get was about forty miles away. It took us nearly all the next day to find out this much, and as the hours passed by we found that our anchor did not hold the ship, and we were surely drifting on to the sand-banks, and that we were already in a very dangerous proximity to them. We knew that many ships have been wrecked in this locality by being driven on the banks by the force of the current, and then capsizing. At one time it seemed that surely this would be our fate, but in the last moment, as it seemed to us, a breeze sprang up that filled our sails and took us out of our perilous position.

In a few hours we were at the proper place, and we again cast anchor and waited for the morning. With the dawn a pilot came aboard to take us up to Calcutta. The first thing he said, as he stepped onto our deck, was, "Well, I suppose you have heard the news?" "How should you suppose so?" our captain replied; "we have not seen a ship for more than two months." The pilot replied, "The country is in a turmoil, lots of massacres, everybody killed up country; but here are the papers that will tell you all about it." With what eagerness we seized those papers! From them we learned of the mutiny in Bareilly, and that Mr. Butler had probably escaped to Naini Tal, a hill sanitarium in the mountains, about seventy miles to the north of Bareilly.

Mrs. Owen read of the outbreak in Allahabad, and of the destruction of the Mission premises, including her own home, but she could get no information in regard to her husband. Her state of mind can be imagined. Our progress up the river was slow, as our captain determined not to pay the price demanded for a steam tug to take us

up, but to depend upon the wind and tide when they were favorable, anchoring when they were adverse. On the evening of the 21st of September we cast anchor off Garden Reach, just opposite the ex-king of Oudh's palace, about four miles below our proper moorings off the Strand at Calcutta. Here we had our first experience of the India climate, and of Calcutta mosquitos. It was intensely hot, and the mosquitoes, like the sepoys, thirsted for blood. It was a dreadful night, but, as all such nights do, it ended at last. We had letters of introduction to Messrs. Stewart & Young, merchants from Glasgow, who had shown Mr. Butler much kindness, and with whom he was in communication as far as was possible in those days. In course of the day they came on board and took us to their home for dinner, and then to a home they had secured and furnished for us. They knew it would be some months before we could proceed up country, and it was out of the question to find a boarding-house for us, so they rented a comfortable house and furnished it with necessary furniture, and

put one of their own tried and trusted servants in charge of it. In the evening they joined us in our home at tea. Their kindness to us during our stay in Calcutta, and for years afterward, we can never forget. They were noble men, and very dear friends as long as they lived, but they have both been dead for many years.

Our detention in Calcutta was a trial to us, but we could only make the best of it and wait patiently for the Lord to show us our way. It was a time of great excitement in Calcutta when we landed. A plot had just been discovered to murder all the foreign residents. A native prince then visiting Calcutta, had arranged to give a great entertainment in Botanical Gardens, which are about four miles on the opposite side of the river, but a heavy rain came on and prevented the people from going. Before the day ended it was learned that the sepoys had arranged to take advantage of the absence of the officers and residents, and mutiny and seize the fort and the mint, but the rain broke up all their plans. The native regiments implicated were immediately disarmed.

They were only permitted to carry their ramrods after that day. The king of Oudh had a few days before been locked up in the fort for fear of a movement among the natives for his restoration. There were many bad elements at work, and no one knew what might happen any hour.

We received much attention and kindness from missionaries and Christian friends. Mr. Butler had created a very favorable impression in Calcutta, and much interest was manifested in our proposed mission, and we were told that our progress would be watched with interest, and that it was hoped that the remarkable progress of our Church in the United States might even be surpassed in India. We were informed that great things were expected of our Church in India. We immediately began the study of the language under a competent native teacher, and made as good use of our opportunities as we could to become acquainted with mission work as it was being conducted in Calcutta at that time. It was a time of anxiety; indeed, it was about the darkest period of the mutiny when we

JOEL JANVIER, BLIND AND AGED.

(Native Minister, from the Presbyterian Mission in Allahabad.)

arrived. The first English soldiers landed about the same time we did; those who had been intercepted by Lord Canning at the Cape of Good Hope, who were on their way to China, just at that time; but things had begun to brighten a little. Already an avenging army was on the way to the Northwest, and arrangements were rapidly being made for another to follow, and the cheering news had just arrived that Delhi had fallen, and all were hoping that the worst was past, and so it proved. At the suggestion of our friend, Mr. Owen, we engaged Caleb, a young man of their Mission in Allahabad, as our teacher, whom we found well qualified for the position. He was a native Christian, and a special friend of Joel, who had been given to Mr. Butler as his assistant, by our Presbyterian brethren in Allahabad. Joel was with Mr. Butler in Bareilly, and was there when the mutiny broke out on the 31st of May, 1857. He escaped by climbing a tree near by, when the sepoys came and burned Mr. Butler's house, and Maria was killed by them. It can well be imagined that we were interested in

every thing pertaining to Joel, and it was very pleasing to us to have Caleb, his friend, for our teacher. Under his instruction we made rapid progress, greatly to our advantage when, a few months later, we came to make the journey up country. The acquisition of the language is of the greatest importance to a missionary, and he can never do it so well as when he first arrives in the country. If he puts it off, instead of growing less formidable it will become more so, and the probabilities are that he will never master it. I have often been asked if it is a difficult language to learn. I should say, not especially so; but it has some peculiarities that are only mastered by long study and practice. But most succeed, at least fairly well, who are determined to do it. We found that our detention in Calcutta need by no means be lost time; it gave us the opportunity to become somewhat acquainted with the situation, greatly to our advantage in after years. We knew very little of India when we landed in Calcutta, and we devoted our best efforts to acquiring a knowledge of the people, the

country, and the work we were entering upon. How strange everything seemed when we first landed! The people seemed especially so; some were dressed, but more were only very slightly so, to say the least. Strange sights were on every hand, and a jargon of sounds fell upon our ears. It seemed a new world to us, so very unlike anything we had ever seen before or imagined. Calcutta at that time presented strange contrasts of wealth and poverty, refinement and ignorance, of grandeur and squalor. These contrasts are still seen there, as they are in all large cities, especially in the East. It is, however, much improved from what it was at that time. It is now a fine city; it has many splendid public buildings and palatial private residences. The scene that presents itself on the Strand of an evening is one of great magnificence. On one side are the ships of all nations at anchor; on the other, the Maidan, or parade ground, with a line of fine business and private residences in the background, and the city lying farther back. Such a display of fine equipages as may be seen passing up and down at

about sundown, or a little after, can hardly be seen anywhere in the world. The turnouts of wealthy natives, and the native princes with their high-bred Arab horses and livery-men in most gorgeous colors, present a most brilliant and showy scene indeed.

We derived great pleasure and profit from our intercourse with missionaries of different Churches. Among them I may mention such men as Dr. Duff, Mr. Lacroix, and Mullins, of the London Missionary Society, and many others. We visited the schools and colleges being conducted by missionaries in Calcutta, and also visited Christian villages and out-stations in the country round about; learned many things as to methods of mission work, that served us well in following years. We also took some lessons in street preaching at this time. The missionaries were somewhat divided on the subject. Dr. Duff was a strenuous advocate of education as a means of evangelization; but from the first it seemed clear to me that both were to be utilized to the fullest extent. And this was the view adopted by our Mission from the first. So far as

I know, we have never had the slightest discussion as to preference of one of these over the other. We believe in both with all our hearts. I think at the present day nearly all missionaries do the same.

The Calcutta Missionary Conference was a great power in those days. This body did much in helping to shape the action of Government on many important subjects affecting the interest of the people. Lord Canning was governor-general, and was much criticised for lack of spirit in dealing with the situation in the early part of the outbreak. But general opinion has much changed in regard to his administration, which is now considered to have been judicious and dignified on the whole.

I shall never forget some of the addresses I heard Dr. Duff deliver in those days, especially one in the Free Church of Scotland, on the mutiny. I think it was the most eloquent address I have ever heard. I have never heard anything, from even Bishop Simpson in his best days, equaling it.

Early in February we began to consider the feasibility of undertaking the journey to Naini Tal. We were very anxious to make it before the extreme hot weather should set in, and Mr. Butler was very anxious to have us do so, that we together might lay our plans for opening our work in the plains. We soon had a communication from him proposing to meet us in Agra. It was thought that we might venture to undertake the journey with a fair degree of safety. But all means of travel were monopolized by the Government, it being a time of war; but we finally succeeded in arranging for coolies to propel us, we furnishing our own carriages.

Accordingly, on the 24th day of February, 1858, we started for Raneegunge, the terminus of the railway, 112 miles from Calcutta. Here we found our carriages, and began our long journey to the northwest. We journeyed day and night with changes of coolies every ten miles. There is this to be said, the road was splendid. There is no better road in the world than the Grand Trunk road, stretching away from Calcutta to

Peshawur, the magnificent distance of 1,800 miles.

We were nearly a fortnight in reaching Allahabad, a distance of 500 miles, and which may now be made easily, and with comfort in twenty hours. Here we were obliged to interrupt our journey, as a gentleman had given me the use of a carriage to this place for the sake of getting it up country, and he was to furnish me a horse dak from there on to Agra. So we were separated from our party here. The others went on, hoping to get coolies as they had so far on their journey; but they failed in their expectation. They succeeded, however, in pressing the horses into their service belonging to the Dak Company, that they found along the road every five miles, and so succeeded in reaching Agra safely.

We followed in two or three days, and reached Agra safely, where, to our great delight, we met Mr. Butler. While we remained in Agra we put up in a room in the Jawab, one of the buildings of the Taj-Mahal. I will not attempt a description of this wonderful building, it has been so

often described by others. I will only say it was built by the Mogul Emperor Shah Jehan as a mausoleum for his favorite wife, Mumtaz Mahal. It is one of the most beautiful structures in the world. It is a poem in marble. Twenty thousand workmen were seventeen years in constructing it, and the edifices connected with it, at a cost of about nine million dollars. Much of the labor was forced, the workmen receiving only a scant allowance of rice for their daily consumption.

From here we went to Meerut and spent a few days in rest, and then started out to make the journey by way of Landour and the mountains to Naini Tal, which would take about twenty-two days. If we could have gone by the direct route we could have made the journey in two or three days; but the country was in the hands of the mutineers, and we could not tell when it would be opened and practicable to go by it; so we determined to take the long route by the mountains. It was, in many respects, a very wearisome journey; though on the whole we enjoyed it. The

climate was delightful, and the scenery in many places grand. Our party consisted of Mr. and Mrs. Butler and their little Julia, Mr. and Mrs. Pierce and their little Marilla, who had made the voyage with us from America; and Mrs. Humphrey and myself, with Joel and Samuel and Bella. Our party, all told, consisted of nearly seventy-five people, so we made quite an imposing array.

Our last day's journey was very long and fatiguing. We started as usual very early in the morning, and it was near midnight when, after a long climb up the mountain side that shuts in Naini Tal on the west and north, we emerged from the shadows and came into the moonlight at the pass, and we looked down the mountain into the valley below and caught our first glimpse of the beautiful "Little Lake," as Naini Tal means. How beautiful it was, shimmering in the moonlight! I can hardly imagine heaven to be more beautiful to a weary traveler from earth than that lake and valley were to us, so weary, that night. Mr. Parsons met us and welcomed us to our home. We were escorted to a lovely little

cottage. A fire was burning on the hearth, the table was spread, and we were told this was to be our home. We said, surely this is heaven!

Our long journey of almost two months was ended; we could now rest without fear of falling into the hands of bloodthirsty enemies. How much we had to thank our Heavenly Father for that night! This was to be one of our mission stations; so it was home for a time, and we could rest in peace and safety. Later it was my home for about fourteen years. I shall have more to say in regard to our work in this lovely place farther on.

CHAPTER III.

The Sepoy Mutiny of 1857.

It may not be inappropriate now briefly to consider some of the causes which led to the mutiny of 1857. The year opened as others, with nothing to indicate that anything unusual was about to take place; but soon unpleasant rumors began to be heard of dissatisfaction and uneasiness in the native army. There was, however, nothing in this particularly alarming, as such demonstrations were not uncommon. It is a remarkable fact that British power in India had been established by a native army, officered by Englishmen. The native soldiers are calls *Sepoys,* which means soldiers. From the time of Clive, they have always had a few British soldiers in their army in India; but the chief dependence has been upon the native force. The natives were brave, and when trained and armed, after the

English system, and led by English officers, made excellent soldiers. They were much superior to the native armies of the country. This was, no doubt, due to the influence of their officers upon them, to their training, and superior weapons. Their failure to overthrow the English was probably owing to the fact that they were not accustomed to independent action. They depended upon their officers, and without them they were unable to face the enemy. Their courage and skill seemed to forsake them when left to their own resources. When the mutiny broke out there were but comparatively few European soldiers in the country. There were not more than four or five thousand in all of the Northwest, over against a native army of fifty or sixty thousand.

The native army was a great power for good in the hands of the English, but in the hands of designing and mischievous men it might become a menace to the power that created it. In the early months of that year, there was in the minds of many a feeling of suspense; there seemed to be something in the air indicating a gathering storm.

It was reported that Chapatties (a kind of native bread) were being mysteriously circulated over the country from place to place. No one knew the meaning of it, but all felt it boded no good, but rather evil in some form. The old musket about this time was superseded by the modern rifle, and trouble arose about the cartridges used with the new weapon. It was reported that they were lubricated with cow's fat and lard. The Hindus worship the cow, and to bite the cartridge thus prepared, they said, would break their caste. Everything pertaining to swine is an abomination to a Moslem, so both classes of sepoys had a grievance, and were up in arms about the new cartridge. The Nineteenth Native Infantry, stationed at Berhampore, about a hundred miles north of Calcutta, had forcibly opened the Bells (small structures where their arms were stored when not in use) and seized their guns and ammunition, and refused to use the new cartridge. Their conduct was so insubordinate and mutinous that it could not be overlooked; accordingly, on the 30th of March they were disarmed and dis-

missed from the service. On the 6th of February an officer of the Thirty-fourth Native Infantry, stationed at Barackpore, just a few miles to the north of Calcutta, was informed by a sepoy of his company, that the four regiments stationed at that place had determined to mutiny and murder their officers, burn their residences, plunder their property, and proceed to Fort William and seize it. Though the order of drill had been changed so that they might not be required to bite the cartridge, they were also assured that the cartridges were not different from those they had been accustomed to use with their former weapons; but they were still dissatisfied and positively refused to use them. A sepoy of this regiment shot one of the officers, severely wounding him. This sepoy was hanged and the regiment was disarmed and disbanded. The Government now became alive to the danger that menaced it. A general feeling of alarm prevailed among Europeans; all felt that they were standing on a mine that might at any moment explode and involve them in a common ruin. It is now known that it was

planned, that on a certain day—the 31st of May —all over the country the sepoys should rise, massacre all Europeans, burn and plunder their dwellings and property, and so sweep from the land everything Christian. Providentially the movement was precipitated by the native troops in Meerut, a large military station in the northwest. There was a regiment of European soldiers here at the time, with a large force of native soldiers, both cavalry and infantry. It seems that a considerable number of men of one of the cavalry regiments refused to use the new cartridge, and were put under arrest, and were tried by court-martial, and were sentenced to prison for ten years at hard labor. They were stripped of their uniforms, and irons were riveted upon their ankles on the parade ground. As they were being marched to the place of confinement, they called upon their comrades to rise and deliver them. The next day the native regiments mutinied, burned their barracks, murdered as many of their officers and Europeans as they could, opened the prison, liberating the prisoners, burned the

residences of Europeans, and destroying all the public property possible, then marched off to Delhi, forty miles distant. Delhi is a historic city in India; it has been the famous capital of many dynasties which have ruled the country, and it has been rendered especially celebrated by the reigns of the Mogul kings. Though the country was ruled by the English, a remnant of this power still existed in form. Bhadur-Shah, the last of the Mogul kings, had been permitted to keep up the semblance of royalty in the fort at Delhi. He had greater influence with all classes and creeds than any other, and it was natural that the disaffected and insubordinate should gather about him. He was disaffected towards the British Government, as it had decided that the title to royalty should cease with him. The royal family had been informed of this decision, and although they seemed to acquiesce, they were smarting under what they felt to be a great injustice and indignity, and were only biding their time when they might retaliate. The mutiny of the native army seemed to afford the opportunity desired.

The troops that had risen against the English in Meerut, upon arriving in Delhi, were joined by those stationed at that place, and they at once broke out into open rebellion and proceeded to murder all Christians they could find, and plunder their property, and then proclaimed Bhadur-Shah king. The sepoys everywhere followed the example thus set them by the sepoys of Meerut, and at once rose in open mutiny, murdering and plundering all Christians, and marched off to Delhi and joined the standard of Bhadur-Shah. So this became the great center of the mutiny in upper India. They made this their stronghold, and here laid out their full strength.

To the north lay the Panjab, the land of five rivers, as the word indicates. The word is derived from two words, panch, five, and ab, water, literally five waters, which is contracted into Panjab. This was the home of the Sikhs, a brave and warlike nation, which had only a short time before been conquered by the British, and their country annexed to the British possessions. The danger was that they might join with the Hin-

dustanees against their conquerors. Had they done so it would seem that nothing could have saved the British power from overthrow. It seems remarkable that they did not. Sir John Lawrence was commissioner of the Panjab at that time. Through his influence, under God, with the grand men associated with him—such as Edwards, Nicholson, Montgomery, and many others, thoroughly versed in controlling and governing the rough and wild people of the northern frontier—the Sikhs and many other tribes always ready to join in an affray when opportunity offers, were not only kept loyal, but turned to good account in helping to put down the mutiny and recover Delhi. Sir John Lawrence saw at once the supreme necessity of recovering Delhi with as little delay as possible. He almost denuded the Panjab of British soldiers and hastened them off to Delhi. Early in June a force of three or four thousand men occupied the ridge on the western side of Delhi, and commenced a siege that lasted all through the intense heat of an Indian hot and rainy season, until the middle

of September, when the city was taken. The suffering endured through all this period by the army can not be described. The force at no time consisted of more than 6,000 men, and the number was constantly lessened by casualties in battle, and by sickness from the dreadful exposure. In the fall of Delhi the backbone of the mutiny was broken; but much hard fighting remained to be done, especially at Lucknow. The royal family was broken up, the princes were slain, the old king, Bhadur-Shah, was banished to Burmah, where he died soon after.

A short time before the mutiny broke out, the king of Oudh had been deposed and his country annexed to the British possessions. His Government was so corrupt and oppressive that it could be endured no longer. He had been warned repeatedly by different governor-generals that he must reform his court and administration; but these warnings were unheeded, and affairs continued to go from bad to worse. The time came, at length, when this could not be suffered longer, and the king was removed and the country taken

over by the British in the interest of humanity, and who proceeded to revise the land tenure, so as to protect the cultivators against the rapacity of the Zemindars, or land-owners. The people however, gave the English no credit, but looked upon it as usurpation and unjust. The landed proprietors complained of oppression, because they were not permitted to oppress their tenants as they had before done, and the tenants themselves distrusted the motives of the Government, so Oudh became a hot-bed of discontent and mutiny. Many of the sepoys in the army were from Oudh, and they all shared in this dissatisfaction. In this way they were prepared to make the most of any incident that turned up and that afforded an opportunity to show their ill-will toward the English.

It now seems strange that so many could believe as they did that the purpose to rise and throw off allegiance to the British was not at this time almost universal in the sepoy army. After half the army had mutinied, many English officers said their own regiments would not mutiny, and

persisted in trusting in their men. Many more might have escaped, but for this blind confidence in the loyalty of the sepoys. Sir Henry Lawrence was commissioner of Oudh at the time the mutiny broke out in Lucknow. He seemed to have taken in the situation from the first, and formed an accurate conception of the extent of the danger threatened. Years before he had predicted that some day the native army would mutiny and attempt the overthrow of the Government. He now believed that what he foresaw was about to occur, and he set about preparing the residency so that all Europeans might seek shelter there when the storm should burst upon them. He laid in supplies sufficient for a siege of long duration. So when the exigency arose they were ready. The wisdom of all this was seen later. They had food, water, and fuel sufficient to meet the wants of all confined there for more than five months. They had an abundant supply of ammunition also; had either food or ammunition failed they must have perished. The preservation of all that company of people was

therefore due to the wise foresight of that great and good man, who was killed early in the siege by a cannon-ball which entered his room. For more than five months they defended themselves in their frail defenses against vast hordes of the enemy that surrounded them in the city, subject to every disadvantage and constant peril by night and day. Havelock and Outram fought their way into the residency, but the enemy closed the way behind them so that they could not get out after they had forced their way in. They remained shut up with the others until finally relieved in November by Sir Colin Campbell. Lucknow was not taken until March following, 1858.

The story of the siege of the residency in Lucknow is a thrilling one. It is hard to imagine the suffering endured during those months of that dreadful hot season. Under the most favorable circumstances the intense heat is almost unendurable to foreigners; it is a wonder how any lived through it, shut up in small or overcrowded quarters, with little chance for ventilation, and with their necessarily coarse fare

and lack of all comforts of life, to which they had been accustomed; as it was, many succumbed. The residency is now in ruins, but it is carefully preserved in its present form as a memorial of those dreadful days. No stranger would come to India without visiting the residency. It is indeed historic ground. Lucknow is a large city with many objects of interest and worthy of the attention of the stranger. It is vastly different from what it was before the mutiny. The people of Oudh are now prosperous and happy under British rule. It is a noble field for missionary work, and much is being done to improve and elevate the people. It is the very garden of India, its people are naturally a noble race, all they lack is Christianity; this many are now receiving, and the prospect is that in the near future great numbers will do the same.

Another of the leading spirits, in events leading to the mutiny, was Dhondo-Pant, or Nana-Sahib, as he is more commonly known. He was the adopted son and heir of the last of the Mahratta chiefs. A pension had been given to the

Peshwa, with the distinct understanding that it should cease at his death, which occurred in 1851. Nana-Sahib, though left a large fortune, was not satisfied. The lapse of the pension was a sore grievance to him, and what he regarded as a gross wrong rankled in his breast, and when all efforts to get it renewed failed, his rage and hate of the British became most intense. He lived at Bithur on the Ganges, a few miles to the west of Cawnpore. He was apparently very friendly with the English residents of the station, and often got up lavish entertainments for them at his palace. All the while he was plotting their destruction. That he had been plotting with the king of Delhi and the Nawab of Lucknow, or of Oudh, is now well known. He did his utmost to promote discontent in the native army. He directed the sepoys in their movements when they mutinied, and openly assumed command of the rebel forces. There was a part of a European regiment at Cawnpore at the time, and a large number of European and Christian families. The place selected where they were to congregate in case of

disturbance, and make their defense, was not well chosen. It was for the most part open ground, with no natural defenses of any account. There were some barracks, but they were but poorly adapted either for shelter or defense, but they did the best they could to protect themselves. For three weeks in the terrible heat of June, they kept at bay all the forces of Nana-Sahib. During this time, however, many were killed, and many died of exposure. If they could hold out a few days more relief would come to them. Havelock, with an avenging army, was on the way to their relief, his guns might almost have been heard at the time, but this was unknown to them, though well known to their enemies. The Nana now sought to accomplish by craft what he was too cowardly to do by force. He sent in a flag of truce, proposing to supply them with boats and all needed supplies to take them to Allahabad, if they would surrender their arms and march out of their defenses. In an evil hour General Wheeler, their commanding officer, listened to his proposal, and trusting his integrity and sincerity,

accepted his terms, and marched out and took the road to the river a mile away. As they entered the boats and were pushed out into the stream, a masked battery opened upon them, and only four men escaped. The women and children who were not killed were marched back to the station and a little later were all huddled together in a small bungalow and were butchered in cold blood, and their bodies, the dead and dying together, were thrown into a well near by. A more cruel and diabolical deed has never been perpetrated, certainly not in modern times. No name is so covered with obloquy as that of this wretched man Nana-Sahib. He fled ultimately to Nepal, where in some lonely spot in the mountains, it is supposed, he ended his wretched life. Over the well is now a beautiful monument, and surrounding it is a beautiful and well-kept garden of several acres, called the "Memorial Garden." No one drives through it faster than a walk; natives are not permitted to enter it. It is one of the great sights of India, not surpassed in interest by any other. No traveler would think of passing it by.

MEMORIAL WELL IN CAWNPORE.

The monument and the garden are beautiful as works of art, but it is the shocking event they commemorate that invests them with such universal interest to all intelligent people the world over. I will conclude this chapter by briefly summarizing the causes that led up to the mutiny, as the matter is now understood.

The trouble with the sepoys respecting the cartridges is one of the causes, no doubt, but it alone could never have produced the great upheaval of that time. There were other causes that did not appear on the surface of events then transpiring. I think it is now clearly understood that the Mohammedans were the prime movers in that struggle. They ruled the country for several hundred years before the British took it from them. The purpose with them was to regain their supremacy. They were the leaders in the plot. They had a tradition among them that the British supremacy would be for one hundred years; that supremacy began with the battle of Plassey, in 1757, so according to that tradition it would end in 1857, the year of the mutiny. Much was

made of that, at the time, and it had great weight with superstitious people.

The Brahmins were drawn in to co-operate with them, because they saw that, in the order of things brought in by the foreigners, their craft was in danger. They hated our schools, which meant the elevation of the common people. They especially hated female education, railways, and missionaries, and the English way of administering justice. Their ideas of human equality and progress were especially offensive to the Brahmins. With them it was a struggle against Christianity, as that means progress, and the overthrow of their system of caste and their forms of idolatry.

The Mohammedans and Hindus are antagonistic, and under no ordinary circumstances could they fraternize and co-operate; but their hatred of the English and all forms of progress, and of Christianity, was so great, that the Hindus of some of the higher castes were led for the time to sink, in some measure, their antipathy toward the Mohammedans, and to join with them

in this effort to sweep out the hated foreigners, who stood for Christianity and progress.

The mutiny will ever mark a crisis in the history of the English, and of Christianity in India. It was overruled so as to bring in a period of advanced progress in the country. India had been won by the East India Trading Company. It was a great achievement that can hardly be equaled in history; but the company had had its day, and the year following the mutiny the Government passed over to the crown, much to the advantage of the country in many ways, as the history of the intervening years will show.

Another effect which followed the mutiny was greater interest in the work of missions among Government officials, both in the civil and military departments, and among all classes of English people in the country; but for their liberality we could not have accomplished what we did in opening our Mission Station, as is mentioned in a future chapter. We received encouragement from English people, such as we could not have received before the mutiny occurred. It awak-

ened a deeper interest in the cause in England, and in this country than had before been felt. It brought in a new era in mission work and of general progress.

It was followed by an impression among the more thoughtful of the native population, that the country was to become a Christian country, and this predisposed them to give the Gospel a hearing. I think that this has had much to do with the great progress that has signalized these later years.

CHAPTER IV.

Beginning to Open Our Work.

The day after our arrival was Sunday, and we intensely enjoyed its rest and quiet. In the afternoon a service was held in the parlor of Mr. Butler's residence, and a good number of prominent people were present, especially ladies. The gentlemen were mostly in the plains on duty with the army, or engaged in restoring things to order in places recovered from the sepoys, so we had but few of them with us at this service. Mr. Butler preached a delightful sermon, and it was indeed a treat to hear a sermon again. A little later our superintendent was honored with the title of Doctor of Divinity from one of our home colleges, an honor most worthily bestowed in this instance. He was a very superior preacher; it was said of him that he was the best preacher in India. The service begun that afternoon has

been continued ever since. For more than a score of years it was conducted as an evening service only; in the morning a Hindustani service was held. Then a morning service in English was begun, which has been continued up to the present time. Our English Church in Naini Tal has been a power for good in all these years.

After writing our home letters and getting settled, which occupied a day or two, we began to look about to see what we could do in the way of beginning work among the natives. A school for boys first engaged our attention. Mr. Josiah Parsons had joined Dr. Butler some little time before our arrival, who was living in Naini Tal and waiting to begin work. He had made all the arrangements for our reception. He and his wife both had a good knowledge of the language, and were especially valuable to us at that time on its account. A place was rented in the Bazar, and a school for boys was soon opened under the charge of Mr. Parsons.

A school for girls was also soon opened in Mr. Pierce's residence, under the charge of the

ladies of the Mission, with more than a score of girls in attendance. These schools have gone on all the intervening years to the present time, and they have done much in shaping the character of the residents of the native community. We also began a Hindustani service on Sunday morning. Having no suitable place in which to hold such a service, an out-building connected with the servants' quarters of Dr. Butler's residence, which was designed for housing sheep, was renovated and made suitable for the purpose. My part in the arrangements was to make some seats, which I did with my own hands. I was rather suspicious from the first that what I was doing might be rather superfluous, but it was thought the proper thing, of course, to have seats in a place of worship. Later we learned that the natives do not see things just as we do in this and in many other things; a piece of matting or the bare ground would be much preferred by them to benches, or chairs even.

Early in May the British army entered Rohilcund, and Bareilly was taken from the mutineers;

Khan Bahadur Khan, with his followers, had fled in hot haste to the jungles towards Nepal. Many of the leaders were captured and were executed or banished to the Andaman Islands. Those who had remained loyal to the British and protected English people during the ascendency of the mutineers, were handsomely rewarded. Captain Gowan and other Europeans were protected in a village fifteen or twenty miles out of Bareilly for months, and finally made their escape. General Gowan, as he became in time, for many years supported a native minister and a school in that village. He was a very warm friend of our Mission, and subscribed liberally for its support up to the time of his death, which occurred only a few years since.

Immediately upon the taking of Bareilly the country settled down and became quiet, as though nothing had happened. This certainly would not have been if the people generally had been involved in the uprising. In a very brief time the roads were opened, and travel on the main lines of communication was resumed and became safe

as before. We soon heard that our goods, that we dispatched from Calcutta nearly three months before, and that we hardly ever expected to see again, had actually arrived at the foot of the mountains, and we were called upon to make arrangements for their being brought up the hills to Naini Tal. This was cheering news, indeed. Soon after the way to Naini Tal was opened by Moradabad, Mr. Knowles joined us with his family, coming from Meerut.

Mr. Knowles was an officer in a volunteer company of cavalry which did good service in the mutiny, and would have been well cared for had he chosen to remain in Government service, but he chose service for Christ in the mission field, and has had a most useful career. After nearly forty-five years of uninterrupted service, having had only two years' furlough to England in the meantime, at the last session of the North India Conference he took a superannuated relation. He is the senior missionary in our service in the field, and proposes to spend his last days in the field of his life work. He is a superior scholar

in the languages of India, and an able preacher, both in English and in the vernaculars.

We had a service in English in the midweek as well as the Sunday service, which was very well attended by our English friends; at these services we preached in turn. We also began Bazar preaching, which was conducted by Mr. Parsons and Joel Janvier, the native minister. Many plans had to be considered for opening our work in the plains. Rohilcund, with the mountain country to the north, had been accepted as our field. There came a letter from our Mission rooms in New York authorizing us to reconsider our field, if we thought it desirable to do so on account of the mutiny.

It seemed probable that it would be a long time before things would be so settled that we could begin our work; but instead of abandoning our field, Dr. Butler proposed an immediate enlargement of our plans by occupying the chief cities of Oudh, with a force of not less than twenty-five foreign missionaries. He declared that this had been his plan from the beginning.

To our great delight, the scheme he outlined was accepted by the Board, and we were informed that a strong re-enforcement to our number would be sent out the following year. This was indeed cheering news to us. We now took Oudh into our plans, and the time seemed to have come to arrange for an immediate occupancy of Lucknow, the capital of the province. Dr. Butler was a man of great faith, of unflinching courage, and unbounded energy; just the man needed at that time. A cautious or a timid man would have hesitated, and the opportunity would possibly have been lost to us, to lay the broad foundations that were laid for our work, and which the grand results of the years gone by have abundantly justified.

The chief commissioner and other high officials of Oudh gave us much encouragement to begin at once and occupy Lucknow. Early in September, Dr. Butler and Mr. Pierce left for Lucknow, where they found things even more encouraging than they anticipated. They soon fixed upon a location, purchased property, and

began the preparation of residences for the missionaries who were to conduct the work of the station. On the way down from the hills, Dr. Butler and Mr. Pierce spent a Sunday in Bareilly as the guests of Colonel Troop, Dr. Butler's friend in Bareilly before the mutiny occurred. Dr. Butler settled in Bareilly in January, 1857, and opened a service for English people in his parlor. Colonel Troop was officiating as the commanding officer of the station. Colonel Sibbald, the commandant, had gone for a tour in the hills. About the middle of May, Colonel Troop sent word to Dr. Butler, informing him that the native troops could not be relied upon, and that it was his opinion that they would mutiny in a very few days; that they were only waiting to mature their plans. He said he was about to issue an order for all foreign ladies and non-combatants to leave at once for Naini Tal, where they would be comparatively safe if the sepoys did mutiny. They were all in a very exposed condition in Bareilly, and there would be but a very slight hope of escape should the mutiny actually occur. He re-

quested Dr. Butler to go with his family also, and use his influence to allay the irritation among the ladies his order would be likely to create. These ladies were mostly wives of officers in the army and civil officers of government.

People generally had confidence in the sepoys, and could not be made to think they would mutiny and turn upon them, as they had done in other places. The officers and families often become strongly attached to the men with whom they are so intimately connected. There is a feeling of comradeship awakened in military regiments that is very marked and interesting. It is so everywhere, but it was especially so in the service in those days. The officers had led their men in many campaigns, and on many a battlefield, and they had never failed them. It was not strange that it was hard for the officers to believe that their men would turn against them, protesting their loyalty, even with tears in many instances, as they did, when the ladies and children were being sent away to a place of safety. In some cases the sepoys came to their officers and begged

them not to send away their families, as it was a reflection upon them; this when they fully expected to mutiny in a very short time. It is not easy for Anglo-Saxons to realize what adepts at fraud and deception Orientals are. The ladies sent from Bareilly with Dr. Butler met the commanding officer on his return to Bareilly at the foot of the mountains, about a dozen or fifteen miles from Naini Tal. He was greatly incensed towards Colonel Troop, and expressed his displeasure in terms not complimentary. His wife and daughters were among the ladies dispatched to the hills. At first he threatened to compel them all to return, but he hardly dared to take the responsibility of anything so rash. Then he insisted that his own wife and daughters should return, but he finally thought better of it, and relented. He stoutly maintained that the sepoys under his command would not prove false to their salt, that such events as sending away the people were only calculated to provoke mutiny. He, however, after a time, went on his way to Bareilly, and the ladies and Dr. Butler pursued their

retreat to the refuge in the mountains, which was to serve them so well in the months to come.

For two weeks everything remained quiet, and many were sure the danger had passed, if, indeed, there had been any. During this period, Colonel Troop was the subject of much ridicule. Monday morning, June 1st, the usual mails did not arrive, and much alarm was felt on its account. The next morning one and another of the officers began to arrive, many of them without hats or coats, and all more dead than alive. So the storm had actually burst at last.

On Sunday morning, May 31st, the sepoys mutinied, and fired on their officers; the first to fall was Colonel Sibbald, the commanding officer. Colonel Troop was dressing for church, when one of his servants rushed in and told him to flee as the mutineers were at the front door arranging to set fire to the dwelling. His faithful Sais, groom, had hastily saddled his horse and had him at the rear of his house; he mounted and made his way round the eastern end of the city and took the road to Naini Tal, where he at length

arrived in safety. He told me that during the interval of quiet, before the outbreak occurred, one of the ladies wrote an article for one of the English papers, severely criticising him, and in some strange way it came back to Naini Tal some months afterward, while they were shut up there. The lady who wrote it came to him and, with tears, apologized. He begged her not to give herself a moment's distress, that it was God's way of sending them deliverance from an awful death.

Dr. Butler and Mr. Pierce preached for some of the regiments stationed at Bareilly, and arranged with the two Presbyterian chaplains, one of the Forty-second, and the other of the Ninety-third Highlanders, for me to come down and take their duties for a month and give them a change and rest for this time. They had been at the taking of Lucknow and on the campaign that followed, ending with the taking of Bareilly, and all through the hot season that followed, so they much needed rest and a change to Naini Tal. I was very glad to relieve them, as it would give me an opportunity to look the ground over and

see what could be done towards opening our work in that place. This was to be my station, as soon as we could make a beginning. I had quarters in the officers' mess-house of the Forty-second Regiment.

On my first Sunday I had four services to conduct. Our good friend, Colonel Troop, took me in his carriage around to each place where service was to be held, and made me acquainted with the routine of duties I was to perform, and introduced me to the officers commanding the different regiments with which I was expected to hold service. The last service of the day was held on the parade ground just as the sun was setting. The regiment was formed up as a hollow square, with one side open. Here I stood with a drum for my pulpit, the colonel of the regiment and other mounted officers standing about me. I addressed them and felt that much of the Divine presence attended us, and I think many felt it good to be there. Many years afterward my friend, then General Troop, told me that that regiment was at that time without a chaplain,

and that a petition was sent in for my appointment as such. This, he said, is something you never knew of, nor had I ever heard of such a thing. While I was in Bareilly, Dr. Butler returned from Lucknow, and I had the pleasure of introducing him to our colonel of the Forty-second Regiment, who invited him to dine with the officers at their mess-room. We were treated with the greatest respect and courtesy, and I became much attached to several of the officers of this famous regiment, known as the "Black Watch."

While here in Bareilly we did what we could to arrange for the reopening of our work. The magistrate of Bareilly, Mr. John Inglis, suggested that we should apply to Government for a place known as Cashmere Kotee, a place five miles away on the opposite side of the city from cantonments, where the military and civil offices are located. Cashmere Kotee had been a palatial residence in its day; it was built by one of the old-school civilians who had lived there in the style of a Nawab; but it had long since ceased to be

regarded as a desirable residence on account of its location, and so had passed into the hands of a wealthy native, who had joined the mutineers and had been executed, and the estate confiscated. Mr. Inglis proposed that we apply to Government for it on a nominal rental, and as it ultimately would be sold at auction, we might bid it in and obtain it at a very low sum. As there was a village belonging to the property, it would give us an annual income of a few hundred rupees and quite a large quantity of land for building purposes. It was thought it would serve as admirably for our orphanages, and for our Mission as a whole. The application was made, and we could now only wait the action of Government. Dr. Butler left me and went on his way to Naini Tal.

It was now arranged for Mr. Parsons to go down and begin work in Moradabad, while I was to go to Bareilly as soon as our location could be secured. As yet we had no reply to our application for Cashmere Kotee. Dr. Butler had purchased property as a site for our Mission in Naini

Tal. A fine location was secured, consisting of several acres of land in a most central place, well suited for our schools and Church purposes. There was a house on it, but as the name indicated, the chief value of the location did not consist in the residence; it was very appropriately called "The Ruins," but with some slight repairs it made a comfortable home for a good number of years. A school building was already being built and nearing completion, and plans had been prepared for the erection of a Mission church. Major Ramsey, Commissioner of Kumaon and Gharwal, who was a warm friend, and had subscribed most liberally for it, laid the corner-stone one morning in October, after which a hymn was sung, and a prayer offered, for a special blessing upon this, our first place of worship erected in India.

Soon after this event, Dr. Butler, with his family and Mr. Pierce's, left us to take up their residence in Lucknow, where Mr. Pierce was at the time. Joel Janvier, our native minister, accompanied them. It was a long and trying journey, occupying about four days. The custom was

at that time to travel at night, resting during the day, and our only way of getting about was by Dooley Dak. A dooley was a cot with a frame-work covered with light, coarse cotton cloth; this was carried on men's shoulders. Six or eight men were required to a dooley, with one man to carry a torch. When a journey was to be made a man was called from the Bazar who had charge of this service, under the direction of the magistrate of the district. He would bring a book with him, in which we would write our orders for bearers, the day and hour we wished to start. The men would be ready at every Chaukey, about ten miles, for a change. In this way we could make a journey of fifty or sixty miles in a night. This sort of travel is now done away with, the railway having taken its place. We soon moved into the mission house, Mr. Knowles and family occupying one part, while we occupied the other.

I preached my first sermon in Hindustani in the temporary place of worship made out of the sheep-house, in September, 1858.

Mr. Knowles and myself made several preach-

ing tours about in different directions. I made a journey to Almorah and made the acquaintance of Rev. J. H. Budden, a missionary of the London Missionary Society, with whom we had most pleasant relations for many years. One of his daughters became the wife of Dr. Gray, of our Mission, now living in New Jersey. Another daughter, Miss Anna Budden, is a member of our Woman's Foreign Missionary Society, and has done a great work in Eastern Kumaon. A son of my old friend, Mr. Anson Budden, holds a high and responsible position under Government in the educational department. A year before leaving India, I had the pleasure to attend the dedication services of a beautiful church, built through the instrumentality of the children, as a memorial to their honored father, who labored very faithfully for more than forty years for the people of these mountains. Mr. Budden was a scholarly and able missionary, and a brother greatly beloved. Our relations were very intimate and delightful for many years. I felt it to be a great honor to be permitted to preach the sermon on the occasion of the dedication of this

beautiful memorial to a good and noble missionary whom I loved and honored.

To return to my narrative, we conducted a service on Sunday and once during the week for European soldiers located at Naini Tal, and visited the sick in the military hospital.

By the end of the year the walls of the church were up ready for the roof, and a neat, commodious school building was completed ready for use. In January we went down to Moradabad, found Mr. Parsons and family living in a tent pitched under a magnificent tree with wide extended boughs, thus affording protection from the chilly night air and the heat of the sun at mid-day.

We received a very warm welcome, and it seemed as though we had entered another country. In Naini Tal it was cold and rough, but here it was like the end of September or beginning of October. Mr. Parsons had secured the loan of a tent for us, and we were soon settled in our canvas home, and greatly enjoyed the change from the mountains to the plains, and were eager to begin the work to which we had been so long looking forward.

CHAPTER V.

Opening Work in Moradabad and Bareilly.

I HAD gone down to Moradabad at Dr. Butler's request, to assist Mr. Parsons to get settled, while I was waiting for the way to open to go to Bareilly. We were directed to secure a residence, either by renting, or purchase. The residences of the station for the use of Europeans were all burned in the mutiny; in most instances the walls were left standing; only a few of them had been repaired up to the time we arrived, and these were occupied by military officers. It seemed, therefore, quite impossible to find a place without building, and that could not be done before the hot weather would set in, and Mr. and Mrs. Parsons could not live in tents at that time. At length we succeeded in finding a place that might, we thought, be made habitable with some repairing. We at once secured the place and set about

making the necessary repairs. While we were thus engaged a man came in to see us who lived about twenty miles out on the road to Garmakhteser on the Ganges. He said he represented a class of people who lived out in that part of the district, who were called "Mazhibi Sikhs," and that they all desired to become Christians. The word "Mazhibi" pertains to religion; strictly it means religious, and in their case it meant that they for some cause had embraced the Sikh religion. It seems probable that they had been led by some of their Garus, or teachers, to embrace the religion of Nanak. This man who came to us at that time, told us this story, which intensely interested us. He said that before the mutiny their Garu, or teacher, heard the missionaries of Futtigarh preach at a great mela on the Ganges, just before his death, which occurred during the time of the mutiny. He told them as well as he could about what he had heard, and then said, "Some day, before long, the missionaries will come to Moradabad, and when you hear that they have come, go to them and do what they tell you." We

were, as can be imagined, thrilled by his story, and set a day when we would go out and meet as many as could come together at the village of Jua, about twenty miles out on the road to the Ganges. Upon our arrival, on the day appointed, we found a large number of people assembled and waiting for us, and eager for instruction as to what they must do to become Christians. We saw at once that they were poor and very ignorant; beyond this we knew but very little of them at that time. We were greatly moved, however, by their desire to ally themselves to us, and to be instructed as to what they must do to be saved. The hours spent with them that day under the shade of a fine, large tree, will never be forgotten. After speaking to them for some time, we told them that we would have a season of prayer, and we explained what it is to pray, and how we can come to God and speak to Him, and He will hear us and help us, though we can not see Him.

They all prostrated themselves before God, after the manner of Orientals, on their faces. I led in prayer, speaking very slowly and in the

most simple language. I soon noticed that they were trying to repeat the words after me. I then proceeded, a single sentence at a time, waiting for them to repeat it over after me. In this way they began to learn the language of prayer. Repeating it after us helped to fix their attention, and at the same time teach them the language of prayer. We afterwards very generally adopted this method and found it very useful.

Among the children present, I noticed a little girl who was very fair for a native; she was really a beautiful child, very bright and pleasing in her ways. I saw her grow up to become a very useful and intelligent woman. I taught her medicine, and she gained great honor in treating the people for their diseases and showing them what they must do to be saved. When I went out last, though very ill and nearing her end, she begged her friends to bring her to see me. I found her rejoicing in Christ as her Savior. A few days later she passed within the veil whither Christ, who was very precious to her, had gone before.

We had been deeply saddened in the mutiny

days by the cruel death of the missionaries of Futtigarh, four families massacred on the parade ground at Cawnpore by order of Nana Sahib, but now we were reaping the harvest of their faithful sowing. The truth preached by them, that may have seemed to fall on very sterile ground, had sprung up in places little thought of, and in ways unknown to man. So God takes care of the seed His servants sow. Not a word spoken, not a prayer offered, not a tear shed, not a life given for Him, shall be in vain.

This movement among these people was hailed by us all with great delight; it was naturally thought to be of great importance. We were aware that we had great ignorance to deal with, and that the motives of these people were mixed with much that was material and sordid; but still it seemed evident that there was much about it that was hopeful, and that the Holy Spirit was shedding His blessed light on these dark minds. So we determined to watch over this movement and encourage it in every way in our power, and at the same time be on our guard and not expect

too much on one hand, nor be too suspicious and doubting on the other. We soon learned that they did not bear a very good reputation; they were generally Chaukadars, or watchmen. They were made such on the principle "that it takes a thief to catch a thief," or perhaps it is a principle of honor among thieves in India, not to steal from those who are under the protection of one of their own clan. Later, in the history of our work, we should have been less suspicious, and, perhaps, baptized them sooner than we did. I was at that time disinclined to administer the ordinance without some indication of the fact that those to whom it was administered had some good degree of appreciation of what it all signified.

In India the circumstances are very peculiar, and baptism has a significance among the people that it does not have with us, and that it does not have among any other people in the world. They may think as they will, and call themselves by whatever name they please; so long as they are not baptized their relation to their own people remains unchanged; but as soon as baptized, they

are cut off from their own people and known as Christians.

To gain this much is an advantage, as it places them under our care where we can instruct them without hindrance. A man expresses a desire for Christian baptism; if sincere, as we must think him to be until we have some evidence to the contrary, he shows the work of the Holy Spirit in his heart, and so justifies the administration of the ordinance to him. It is not laid down in the Scriptures how much light a man must have to be entitled to receive baptism. This, I think, must be left to the administrator very largely. It is clear that he must have some knowledge of sin, and of Christ as a Savior from it. I think our missionaries in India are sure as far as this, as to how these cases are to be treated. A certain degree of knowledge and conviction is necessary, but people asking baptism should not be held off too long; but baptizing them, we must provide for their instruction. Here lies the great problem to be solved in India to-day, how are we to provide for the instruction of the masses who

are urgently asking Christian baptism? The urgency of the case is sure to increase. This responsibility is upon the Church. Will she meet it? God grant that she may!

This movement among the Sikhs brought this subject prominently before us: When may baptism be properly administered to these people? It took some years for us to reach a settled conclusion as to the proper mode of procedure in these cases. It seems to be well settled now in the minds of our missionaries.

In a few weeks the house we had rented for Mr. Parsons and family was ready for occupancy, and they moved in. About this time Dr. Butler wrote, asking me to meet him in Bareilly, when we had to make a journey out into the district of about twenty miles to meet Mr. Inglis to see if we could come to some agreement as to our occupying Cashmere Kotee. We found him in camp, and had a most delightful evening with him. Here it may be well to explain that English officials spend the most of the cold season, which lasts from October until March or April,

out in camp, living in tents and moving about among the people. They spend usually a day or two in a place, then moving on to another locality. They, in this way, become acquainted with the condition and needs of the people, hear their complaints, settle their disputes, and save a great deal of litigation in the courts, and consequently expense and trouble. This kind of administration accords with the ideas of the people. I have seen officers settle cases in five minutes on the ground, among the people, that would have taken months to settle in the courts in the usual way, and save the parties a great amount of travel, expense, and worry. The Government requires officers to be out among the people in this way nearly all the cold weather, and makes an extra allowance to them to meet expenses involved. It is most delightful in camp in India during the cold season. The weather is almost uniformly pleasant and not so cold as to be unpleasant. Missionaries, as a rule, spend as much of their time in this way as possible, and find it exceedingly profitable. Many of our native

Christians live out in the district, and the missionaries can only visit them at their homes during this season and make the acquaintance of their heathen neighbors, hold service with them, and carry the knowledge of Christ to many villages where it would otherwise not be known.

Itinerating is a very important department of the work, and if more of it could be done it would be all the better. The ladies of the Woman's Society are prosecuting this kind of work nowadays with much vigor and success.

As a result of our visit to Mr. Inglis, it was settled that we should proceed and occupy Cashmere Kotee, not waiting longer for a reply to our application to the lieutenant-governor of the Northwest. Mr. Inglis felt quite safe in assuming that our application would be successful, and expressed his great pleasure that we were to open work in Bareilly at once. I returned to Moradabad and proceeded to complete arrangements for removing to Bareilly. In a few days our belongings, in charge of our servants, were on their way to our new home.

We had a few days before engaged as Khansamah, or table servant, a young Mohammedan named Peer Bakhs. He was the servant of an English family of our acquaintance in the time of the mutiny, and was very faithful and true to them, and did much for them in the way of saving their property, and in aiding them to make their escape. He lived with us about twelve years, and was one of the best and most reliable servants I have ever known, and we became greatly attached to him. His health failed, so that he could not live in the climate of the mountains where our home was, and we were obliged to let him return to his native place in the plains, where he passed away in a few years. He never publicly professed faith in Christ, but I believe he secretly trusted in Him as our Savior from our sins.

We left on the evening of February 25th, and arrived at our destination the following morning. We found what had once been a palatial residence, in the center of a large plat of ground surrounded by a ditch and tall Indian grass. The whole place was sadly run down and desolate in

the extreme. The walls were blackened and broken, the roof had fallen in over a considerable portion of the building, the windows were broken, and it was generally in a most dilapidated and uninviting condition. It had been used by the mutineers and by other bodies of native soldiers, by the police, and, last of all, by a company of European soldiers.

It showed unmistakable marks of age, hard usage, and neglect. We succeeded in making a room or two habitable; but in the night jackals roamed at will through it in spite of all we could do to the contrary, as if contesting our right of occupancy. Perhaps they did not know of our arrival, for they never troubled us again. We learned later, fortunately for us, that the place was infested with a large and very venomous black snake. I say fortunately for us, as it was well that we did not know this at the beginning, as we had quite enough already to depress and discourage us without this. About one year before this a crisis came in the history of Bareilly. Two armies arrived, one from the East under Sir Col-

lin Campbell, the other from the West, known as General Penney's division, though the general himself had been killed some days before their arrival. As this force opened fire on the western gate of the city, Sir Collin responded on the east side, and before night these armies fought their way through the city and met in the grounds of the Government College. The mutineers were broken and fleeing with all possible haste away to the jungles towards Nepal. This, of course, must mark a crisis in the history of this city and section of the country. The morning of the 26th of February, 1859, two forces met here as before, one from the East and the other from the West, approaching along the same lines as those of the previous year. The party from the West was a missionary and his wife, and the other from the East was a native minister, his wife, and two children—a son and daughter—in an ox cart.

No booming cannon announced our arrival that morning; no bugle blasts were heard; no flashing sabers or bristling bayonets were seen. It was a day of small things, as the world esti-

mates values, and yet it was a day that would mark a more momentous crisis in the history of Bareilly than any that had come to her before. The time will come when the historian will wish to gather up the items of this day as they occurred, and it will be recognized as marking a new and better era to all this province, of which Bareilly is the capital. It was a momentous hour to us; we felt that we were this day commissioned as ambassadors for Christ to this great, turbulent, and wicked city. We felt Christ very near us; the ground on which we stood seemed to be holy ground. I think I never felt the grandeur of our high and holy calling as missionaries as I did that hour. I shall never forget that day; it was a marked day in my life. I felt it to be a very great honor to be permitted to raise the Gospel standard here. But we had much to do to get a place ready to shelter ourselves for the night, but we were soon settled as well as we could expect to be at this juncture of affairs.

I think it was the day of our arrival that a Sawar, native trooper, came dashing into our

compound—the inclosure surrounding a residence—bearing a communication from the Magistrate Sahib John Inglis, in which he expressed his pleasure to know that we had arrived, and requested me not to begin preaching in the city for a few days as he would be absent in camp. He said it was best that he should be in the station when we opened our work in the city, as the people were much excited and might give trouble. They were very hostile towards the Government and Christians generally at that particular time, and it was feared that our preaching might serve as an occasion for an outbreak.

So, for a few weeks, we were occupied in repairing our residence and in visiting the villages about the city within a distance of a few miles, so that they could be reached in the evening, the cooler part of the day. It was our purpose to go into the city and deliver our message there as soon as possible.

In a few weeks we learned that Mr. Inglis had returned and was present at the station. The word station may need explanation; it is gen-

erally applied to the portion of a city where foreigners live; a railway depot the English call a station. Out of the Presidency towns they generally live outside the city in a section set apart for the troops and Government offices, and the foreign residents generally; this section is called a station or cantonments. This section is carefully laid out, excellent roads are made, and all is under strict sanitary regulations. These stations in India are usually very beautiful and attractive.

India, itself, all through the great Gangetic valley, is very beautiful. It is a vast plain, very fertile, covered in certain seasons with vast fields of wheat and other grains peculiar to the country. The people live in villages, which are squalid and uninteresting, as explained in the first chapter. But there is usually a grove of trees near by, and the beautiful palm-tree, with its feathery top, is seen in almost any direction to which you may turn your attention.

We now determined to make a beginning in the city. It contained a large Moslem popula-

tion, which was regarded especially fanatical and turbulent. Many of this class had been tried in the courts and convicted of murder in the mutiny, and executed or banished to the Kali-Pani, the Andamans. The people were excited and very bitter in their feelings, and were altogether in a bad frame of mind.

Just at this time, and under these conditions, we proposed to begin preaching in the very heart of the city. Never had such a thing been attempted before. It was indeed a critical undertaking, perhaps more so than we at the time supposed. What would be the effect upon the people? How would they look upon it, and how would they receive it at this time? It was in this way the officers of Government looked at it, and not unnaturally so, as they knew that many would think that the Government had sent us, and was going to compel them to become Christians.

We thought it the only thing to do, and were not in the least worried as to results. We felt that we were not our own, we were not going on

our own business, or on our charges; that the work was the Lord's, and we were going at His command. We proposed in His name to set up our standard in the city, and felt we were in the way He was leading us, and that he would make us victorious over all our enemies, so we need not fear.

CHAPTER VI.

Beginning Preaching in the City; Baptism of Our First Convert.

We soon became acquainted with a number of people living in cantonments, who took great pains to call on us and express an interest in our work. The influence of the mutiny was fresh in the minds of all at this time, and it had a tendency to lead many English people to feel a deeper interest in missions than they had done before. In the early history of the British in India the only thought that moved them seemed to be gain. It was so with the company in England, and it was none the less so with the company's representatives in India. Gradually the people of England awoke to the fact that India had been given to them for a higher purpose than commercial advantage, and that a responsibility was laid upon them to give the people of this great empire the Gospel. At first the company refused to permit

missionaries to enter the country; but at length it was compelled to give way, and permit them to labor for the people without restraint or interference.

Public sentiment, too, in England demanded the abolition of suttee—the burning of widows with the dead bodies of their husbands—and the patronizing of idolatrous shrines and practices on the part of the Government. There have been all along among the representatives of the East India Company some excellent Christian men; but they were comparatively few in the early history of the British in India. The majority ignored all responsibility towards the people in a religious sense. One effect of the mutiny was to awaken a feeling of obligation to God and the people of this great country, and many were led to feel an interest in religious work in the country as they had not felt it before. The impression I received from my last years in India leads me to feel that among English officials now there is not the interest in missionary work that there was when we began our work immediately after the

L. of C.

mutiny. There seems a tendency to disparage missionary work, and to criticise native Christians, that is more manifest in certain circles of English official life, than was the case years ago. I doubt if there are as many outspoken friends of missions among high officials, either in the army or in the civil service, as there were in the years following the mutiny. This is not because of any lack of success in the work, but from a lack of interest in religion generally. I would not have it inferred that there are no earnest, devoted Christian men in the service in India to-day; I am glad to say I am sure there are many such; but men like Sir Henry Ramsey, Sir Henry and John Lawrence, Sir Donald McLeod, and Sir Herbert Edwards, are not very often met with nowadays.

Sometimes I think it may be that some great calamity is needed to bring a certain class of high officials of India nearer to God. I am sure God is presiding over the English in India, and only as He is honored will they prosper and escape His judgments.

To return to our narrative: we felt the time had come when we must unfurl the banner of the Cross of Christ in the heart of the city of Bareilly. Evening is the best time generally for Bazar preaching, so we arranged to begin at that time. We resolved to make our opening in the Chauk, the most public place in the city. We were fully conscious of possible danger, but we thought little of that; we were most anxious to feel assured that our dear Lord was leading us, and that He should go with us, and stand by us in our effort to make Him known to the bigoted and wicked people of this large city, though naturally no worse than we are, and whose souls are just as precious as our own.

Before leaving for the Bazar, we met in my study for a season of prayer. We deeply felt our dependence upon God, and were sure He would not fail us in this time of need. I think I can truly say that I have never felt Christ so near me as I did in my efforts to preach Him to the people under such circumstances as surrounded us at that time. I have felt His special presence and

support in all efforts to make Him known in a way that has made the fact of His approval perfectly conclusive to my mind. After prayer we went immediately to the Chauk where we proposed to make our beginning in the name of the Lord.

The city of Bareilly is long and narrow. One main street runs through it from east to west. This is fully three miles long. About midway is what is called the Chauk; but this is not a square, but the street for some distance widens out to more than double its usual width. This becomes the official and business center of the city, the more important public buildings are located here and other buildings needed in the government of the city. This place is always crowded with people buying and selling in the afternoons and early evening. The Banyas spread their wares and commodities out on the ground, and people crowd about to buy. It is a busy, noisy place; the air is full of dust; not a very good place to preach, one might think, but the people are here, and our aim is to get at the people. Here, at one end of the

Chauk, we found a place where we could stand elevated a little above the crowd.

I began by reading John iii, 16: "Kyúnki Khadá ne jahán ko aisá piyár kiyá hai, ke, us ne apná iklautá betá bakhshá, táki jo koi us per imán láwe halák na howe, balki hamesha ki zindagi páwe." Attention was immediately secured, and all business ceased, all seemed anxious to catch every word, and the closest attention was paid to all we said. I began by saying something like the following, as near as I can now recall: "You will wish to know who we are, and what we have come for? Well, I will tell you. We are not Government servants, but servants of the Lord Jesus Christ, the Savior of the world. We have come to tell you about Him. He says, God loved us and sent Him into the world to die for us on account of our sins, that we might not perish, but have eternal life." I said: "We are missionaries and have come to live among you as neighbors and friends, and teach you what you must do to be saved. I know you do not think as we do, but it is wise to inquire and try to find the true way to

heaven. We can not compel you to become Christians, we can only show you the way; then it remains for you to do as we wish you to do or not, and the responsibility must rest upon you. If you wished to go to Moradabad, and there were two roads before you, and you could not tell which one to take, and I should tell you to take the one to the right, and you should take the one to the left, saying, 'I do not believe the Sahib knows,'—so you see you can choose which road you will take. Well, you go a long way and become so very tired, and find out that you have taken the wrong road, and had all this trouble for nothing; you could not blame me. You would say the Sahib did know, and I ought to have believed him. I wish I had believed him, it would have saved me so much trouble! Well, brothers, there is only one way to heaven for us all; now, do you not believe that? I know you do. Now, where is that way? That is the great question. You must seek to know the truth, for the truth will stand," etc. Then I said: "You know a few months ago Khan Bahadur Khan thought he

was a great man and called himself 'Nawab Sahib,' and you people all made a very low salaam, and said, 'Nawab Sahib!' He thought he would kill all the Christians so that there would not be any left in India. He sat right over there, and had Judge Robertson and Hay Sahib brought before him, and said they were kafirs, infidels, and ought to die, so they were killed. Where is Khan Bahadur to-day? He is out in the jungles and is being hunted like a wild beast, and very likely will be caught and hanged, as you all know he ought to be. Well, now, in a few months' time missionaries have come here and are preaching in this Bazar, where they never preached before! Well, friends and neighbors, what does all this mean? I will tell you what I think it means. It is this: God is against these people who have been making all this trouble, and trying to kill all the Christians in the country, and that this is to become a Christian country." The people were utterly amazed, so much so that they had not a word to say in reply. Joseph then spoke, going over much the same ground that I had gone over. He

was a large man with a strong voice. He was a powerful speaker in Hindustani, and the people were greatly moved by his discourse.

He knew the natives well, the terrible scenes of the mutiny were fresh in his mind, and he fully entered into the significance of the time and place, and spoke with tremendous earnestness and power. His manner was very winning and pleasing. I have seen men approach us full of wrath, threatening our lives, when he would gently put his hand upon them and speak to them so gently and kindly, that they would quiet down and at length become fast friends.

Joseph had been in the police during the mutiny. The Mission he was connected with was broken up, and he sought and obtained employment under Government. When the outbreak was suppressed he applied to Dr. Butler, in Lucknow, for a place in our Mission as a native minister. He was gladly employed and sent to assist me in Bareilly. He was a noble man, and happily adapted to the place and time. I shall never forget him. I loved him as a brother. He watched over me with the greatest solicitude when

speaking in the Bazars. He always took his stand very close to me, and if any one approached, he was sure to place himself between me and the person coming toward me. I think he feared I might be assassinated, and he would permit no one to come to me without first passing him. On this, our first attempt at preaching in the Bazar, we were treated respectfully and kindly.

Several gathered about us for conversation, after our preaching was concluded. Some of them accompanied us some distance on our way home, asking us many questions, which we were glad to answer.

It may be proper for me now to consider very briefly the subject of street preaching in India. The people spend much of the time in the open air. The temples are not for congregations to assemble in for worship, as with us, but for the gods and officiating priests. The people congregate outside. If there is anything for them, it is spoken to them out in the open air. So preaching in this way is perfectly in accord with their ideas and practices.

It is the only way we could get access to the people in those days. Much of what was said was only imperfectly understood, but something was lodged in the hearts of our hearers, and a little leaven is sufficient to leaven the whole lump. I am strongly in favor of street preaching in India. I am just as much in favor of schools for the young, and anything that will enable us to reach the people with the Gospel. In our mission we have never had any special variance as to methods, but have been ready to use any means that promised the most good. Public preaching in the Bazars needs to be conducted with discretion and tact. Many persons are inclined to raise questions to test the skill or knowledge of the speaker; many are very fond of argument, but, as a rule, it is not best to argue very much. If you engage in an argument they will almost invariably claim to have the best of it; it is better to ask them to call upon you at your residence, when you can talk with them to much better advantage. Questions that are evidently sincere may be answered in a few words. A kind, gentle

manner helps one very much. Impatience, or petulance, must not in any case be shown, however provoking they may be. There is not, perhaps, as much Bazar preaching now as in former years, but that it is a powerful means for the spread of Gospel truth there can be no doubt. We continued to preach at some point in the city nearly every evening. At one time we were invited to preach in front of the Kotwali, police headquarters. We found a carpet spread and chairs set out for us. After the service, the head officer accompanied me some distance on the way to our home; he asked me if, in our preaching, we could not avoid using the name of our Lord, as the mere mention of His name was an offense to the Mohammedans? He was himself a Mohammedan, and a native of Constantinople. I replied, "Suppose you were to suppress the name of the magistrate when he gives you an order for the people of the city, because the badmashes, criminal classes, dislike him, what would he do?" "O!" said he, "he would punish me, of course;" then added, "I see how it is you can not do as I have

asked you." He added: "I would like to help you." I replied, "All we ask is, if the people should use violence towards us, you should protect us just as you would anybody else, so long as we are within our rights. Otherwise, it would be better not to notice us. If the police were to notice us particularly, the people would think that the Government had sent us."

As we were preaching one evening in this densely crowded place, the Chauk, my attention was attracted to a young man standing near by who seemed deeply interested in what was being said. At the close of our preaching I sought him out and spoke with him. I asked him if he had ever heard the preaching before? He replied, that he had not until on some former occasion he heard us in some other part of the city. I asked him what he thought of it all; if he thought it to be the truth, and was interested in it? He replied that he greatly desired to know more about what he had heard. I asked him to go home with us, which he did, and we spent a long time in conversation with him. We learned that

he belonged to a sect of Mohammedans called "Purannamis," who claim to be seekers after truth; that he had practiced a great variety of austerities in hope of finding rest for his soul, but all to no avail.

We very earnestly prayed that God would give us this young man. He came to all our services at the Mission House, and was often at our preaching in the Bazars of the city. His interest seemed constantly to deepen, and we were more and more interested in him. We became fully satisfied that he was a true seeker after the salvation of his soul. In a few months, one Sunday, he very earnestly requested baptism, and was very desirous to have it administered to him on that very day. I was very anxious to have him fully understand the importance of the step he was about to take. I explained to him that he must expect persecution, and be ready to suffer the loss of all things, even life itself, if necessary, for Christ's sake; I found that he seemed to have considered it in all of its phases, and we could not doubt his sincerity. So I told him to

wait until the next Sunday, and if he were of the same mind then, I would baptize him. It became known very soon that he was to be baptized on the next Sunday, and his Mohammedan friends were immediately up in arms, and resorted to every means in their power to prevent it. They offered him money and lucrative service on the one hand, and threatened ostracism and persecution on the other, but neither moved him from his purpose publicly to acknowledge Christ as his Lord and Master. The next Sunday evening, July 24, 1859, I baptized this young man, whose name was Zhur-ul-Haqq, who became a most useful native minister, and our first native presiding elder. I shall have occasion to speak more fully of him as to this part of his life in the next chapter.

I will now proceed to consider the question recently raised, Was Zhur-ul-Haqq the first convert baptized in our Mission in India? I think, beyond any doubt whatever, that he was, and my reasons for this opinion are as follows: At the time this question was raised in India, it was said

REV. ZAHUR UL HAQQ.

First Native Convert, and Presiding Elder of the Methodist Church Mission.

that probably Maria, the young woman of whom Dr. Butler speaks in his book, "The Land of the Veda," who was killed on the 31st of May, 1857, by the sepoys in his compound, was the first baptism. She did probably join our Church; she was a member of Dr. Butler's class, conducted by him during the weeks of his residence in Bareilly, between January and the middle of May, when he left for Naini Tal. But it does not seem probable that he baptized her; had he done so, he would have been likely to mention it. I have heard him on different occasions speak of Zhur-ul-Haqq as our first baptism. He made the same statement again and again, in published articles in different periodicals. I think there can be no doubt as to his view of this subject. I have recently received a letter from Mrs. Butler, who says that Dr. Butler did not baptize Maria, and that he always said that Zhur-ul-Haqq was our first baptism. Bishop Thoburn says in his book, "India and Malaysia," page 266: "The word Mazhib means religion, and the term Mazhabi is simply an adjective form, the whole meaning that these

people are Sikhs by religion, if not by race. They themselves began coming to the missionaries at Moradabad, and a few of them were baptized early in 1859, or possibly even before the close of 1858."

I was on the ground and know what transpired more fully than any person now living. These people first came to our notice in January of 1859, so none of them could have been baptized in 1858. I spent the most of January and February of that year in Moradabad. A deputation came in to Mr. Parsons a week or so before I arrived; I know he did not baptize any of them, for he was not ordained. Later, when he desired to baptize some of them, Dr. Butler desired me to go over to Moradabad from Bareilly and baptize them, if I thought best, as he had told Mr. Parsons that it would be contrary to the rules of the Church for him, being unordained, to administer the ordinance. I personally know that none of these people had been baptized prior to my visit to Moradabad in May, when I went at Dr. Butler's request. I thought it best to defer their

baptism, and so returned to Bareilly without having baptized any of them.

It is certain that none of the Sikhs were baptized before July the 24th, of 1859, the date of Zhur-ul-Haqq's baptism. I think, therefore, that it is a fact, beyond all reasonable doubt, that his was our first baptism. It may not be a matter of any very great importance, but as an item of history it is desirable to know the facts in the case.

After Zhur-ul-Haqq's baptism, I baptized several of these Sikhs, I should think as many as fifteen or twenty. Among them were two young men, brothers, Main Phul and Gurdial Sing, in whom we became much interested from the first. They came to us from their village, and asked us to give them some work so that they could earn enough to get their bread, and at the same time learn to read. They were very simple-minded, evidently sincere, honest, and much in earnest. Main Phul remained with me for some time, and at length became a teacher, and was sent to labor among his own people, where he became very useful.

Gurdial went with Brother Parker, and was very useful to him in Bijnour and Moradabad. They are both dead, as, in fact, most of those who became Christians in the first years of our Mission, are. Soon after his baptism, Main Phul asked permission to bring his wife from their village, who was very wild and unmanageable at first, but she improved rapidly under the care of the ladies of the Mission, and in time she became useful as a teacher among the women in the villages. She died young, but in her dying moments she remembered the ladies who had so patiently and lovingly taught her when so very ignorant, and among her last words were messages of love to them.

CHAPTER VII.

First Arrivals from Home, and Opening Work in Budaon.

THE baptism of Zhur-ul-Haqq naturally produced a deep impression and created a good deal of excitement in the city, especially among Mohammedans. We often received calls from them, evidently largely from motives of curiosity, when many questions, like the following, were asked: "Do you require those who become Christians to eat pork and drink wine?" Then they were quite sure to ask the following: "You say Jesus Christ is the Son of God; has God a wife?"

One Sunday a party of Mohammedans were present in our service. Joseph Fieldbrave was preaching, when an unusual influence came upon us; it was a kind of a thrill, almost like an electric shock, when one, with a cry, rushed from the room, the others following in hot haste. They

evidently feared that some influence might come upon them that would make them Christians. I can not explain what it was that we felt at that time. Only on a few occasions in my life have I felt anything like it. I recall an occasion in our English service in Naini Tal, when a thrill seemed to pass through the congregation, and a singular feeling of awe seemed to rest upon us all. I can not account for this certainly unusual phenomenon on natural principles. My feeling was at the time that it was the Holy Spirit, and I see no reason now to think otherwise.

The conversion of Zhur-ul-Haqq was a very happy and inspiring event to us; it seemed given to us at that time to encourage us in our work, and it seemed an assurance that we might expect immediate fruit. Zhur-ul-Haqq was a very gentle and unassuming young man, and not at all inclined to put himself forward. The natives of India are, as a rule, good talkers, graceful in their movements and gestures, and many have considerable natural ability for public address. They are, as a rule, fond of discussion, and never seem

to tire of hair-splitting and speculation. I said to some Pundits who were teaching in some of our schools, "I am going to a certain Mela next week." They replied, "Let us go with you." I answered, "I am going to preach, and if you go with me perhaps you will assist me." They replied, "We will, if you order us to do so." I said, "Certainly not, until you find Christ and love Him."

Zhur-ul-Haqq seemed reticent and diffident, and I did not like to ask him to speak in a public place in Bareilly, as there was a good deal of excitement in the city over his baptism; and yet I was most anxious to have him make a beginning, for I felt sure God designed that he should be a preacher. I had occasion to visit Shahjehanpore, between forty or fifty miles distant. I resolved to take him with me and have him speak in some of the villages on the way. I thought it would be less trying for him to begin in this way than in the city where he was well known. It so happened that the first place where it became convenient for us to preach was Tilhur, and upon ar-

riving there I noticed it was Bazar day; that is, a day in the week when all who buy and sell congregate for trade. So there was a great crowd of people assembled from the country round about. To my astonishment, I learned that this was Zhur-ul-Haqq's native place. Being well known here, and his family being one of prominence, the excitement over his having become a Christian was greater here than in Bareilly even. He told me that a few days before he had come to visit his family, but they denounced him, and he barely escaped with his life. I concluded it was not designed that the cross should be lightened for him, so after preaching myself, I encouraged him to tell the people how he came to become a Christian. He began by relating the story of his early life among them; told them how much he had suffered in hope of finding rest for his mind. Then he told them of his hearing the preaching in the Bazar in Bareilly, and how he had come to know Christ as his Savior from his sins, and what peace and comfort he now enjoyed. He invited them to accept Christ, as He is the only one who can

forgive sin and take it away from the heart and give rest and peace. He assured them that if they would believe in Him He would save them also, and they would not need to go on pilgrimages to Mecca, or to Kedarnath or Badrinath, but He would come into their hearts and make them good and happy. It was a beautiful testimony, simply and appropriately told. I felt no more fears about his future as a preacher of the Gospel of Jesus Christ. For thirty-eight years he lived a bright example of the power of grace to save, and preached the Gospel of his blessed Lord through all that long period with patience, tact, and love. We have had none among our native ministers more useful, loved, and honored by all he came in contact with, not only among Christians, but among all classes of the native community.

Our first annual meeting was held in September of this year—that is, 1859—in Lucknow. We had made a beginning in Naini Tal, Moradabad, Bareilly, and Lucknow. We were cheered by the prospect of receiving large re-enforcements

from home, and also by the fact that it would not be with them as it had been with us; they would find homes in readiness and work prepared for them. They need not wait, or be in any doubt as to where their work might be. That annual meeting was indeed a memorable one. The fearful storm that had swept over the land, in the terrible mutiny of the native army, had gone by; the morning of a new and brighter day had dawned for India. Our great work was opening full of promise. We were all young, full of hope and inspiration, having only one aim, to preach Christ and lead the people to Him.

The brethren who came at this time were Mr. and Mrs. Downey, Mr. and Mrs. Waugh, Mr. and Mrs. Parker, Mr. and Mrs. Judd, and Mr. Thoburn, now Bishop Thoburn. Mr. and Mrs. Baume had arrived a short time before. This was a notable company. Bishop Thoburn, Mrs. Parker, and Dr. Waugh are all that are still living. All the others have passed to their reward on high. Bishop Parker was the last to go, after a long career of very great usefulness. He had about

forty-three years of distinguished service in the Mission. Mrs. Parker is still doing heroic work in the field. Dr. Waugh retired after thirty-five years of faithful and effective service.

Bishop Thoburn is still in the effective ranks, and is well known through our whole Church, and is everywhere honored and revered as a model Missionary Bishop. One of that party, Brother Downey, passed away in a few days after the close of our session. I was returned to Bareilly, and Mr. and Mrs. Downey were to have been our colleagues. Brother Downey seemed to us, as we met him in our sessions, a very charming young man, and we anticipated great pleasure in having him with us as our fellow-worker in the great field we saw opening before us in Bareilly. His death was a great sorrow to us. In a few weeks, Mrs. Downey came to live with us and to take the work planned for her husband, as far as she could do it.

She was a very lovely character, highly accomplished, and wholly consecrated to the work. Afterward she became the wife of Mr. Thoburn,

then of Naini Tal, and died about a year or a little more afterward. Her career in the mission work she loved with all her heart was brief, but she left an influence behind her that has been felt by many hearts along down the years that have intervened. We were just beginning our boys' orphanage, and she was placed in charge of it.

Towards the end of December, Mrs. Humphrey and myself took our camp equipage, which consisted of two excellent tents, with utensils for our housekeeping, and set out on an itinerating tour with a view to visiting the city of Budaon, the center of a large district of that name, lying between Bareilly and the Ganges, to the south. On our way we visited and preached in several towns, where we now have large Christian communities, but where we did not find any who had heard the name of our Lord even at that time. Crowds listened to our preaching and seemed interested; but O! how dense the darkness that enshrouds their minds! It seems depressing, and even appalling, at times, as we come in close contact with the people. Arriving at Budaon, we

were most warmly welcomed by a few native Christians who had survived the mutiny, and the English magistrate of the district. All earnestly urged our opening work in Budaon at once. The opportunity to purchase an unfinished house and compound in an excellent location, on very favorable terms, seemed to me an indication that we should not fail to improve our opportunity without delay. The lieutenant-governor of the North-west Provinces, with his camp, arrived in time to spend Christmas there. I wrote to Dr. Butler, explaining the situation to him, and urged him to come over and spend a few days with me, which he did very gladly. The Nawab of Rampore came also with an immense retinue to visit the Governor. For a few days matters were very lively and gay. The Governor's camp was a very canvas city. India is a great country for camp life, and all officials from the Governor-General down, if possible, spend a considerable part of the cold season in camp. We have the best tents, I imagine, in the world. The camp of the Governor is a beautiful sight. The fine large tents

are pitched in order, with streets running through between them. On Christmas day we had service in the Governor's magnificent Durbar tent. The Governor, and all his secretaries and officers, with all the residents of the station, were present, making a congregation of forty or fifty people. Dr. Butler preached an excellent sermon. In the evening we dined with the Governor in his spacious dining-tent. The Governor and several of his suite made handsome donations to our Mission. The magistrate of Budaon gave us rupees 500 to assist in beginning our work here. It was soon arranged that I should remove from Bareilly and open the work here. This necessitated the removal of Mr. Waugh to Bareilly to supply my place, and Mr. Baume from Lucknow to Shahjehanpore.

While in Budaon our tent was entered by robbers in the night, and our trunks, with clothes, money, and books, were taken. Our native minister said, when I aroused the camp and called for help to catch the thieves, I said they had carried off my grammar and dictionary; the loss of

these was more than anything else in the line of property just then. It costs a great effort to get the language, and I had bent all my energies in that direction. The grammar and dictionary were constant companions in those days.

We returned to Bareilly and made over our charge to Mr. Waugh, and were soon back in Budaon, and very busy in laying the foundation for our work. We had much to do to get properly housed, and the work in shape for the hot season, which would soon begin. Our first work was to render our residence habitable. It required plastering, and proper floors were to be made; this occupied several weeks.

In the meantime we looked about with the view to becoming acquainted with the district. It seems to be densely populated; the soil is generally fertile, with good facilities for irrigation, either by temporary wells or streams. It is regarded highly advantageous that all through this section of country water is not very distant from the surface; it can be reached in almost any locality by digging from ten to twenty-five feet.

There are two kinds of wells in use; one is called a "pucka well," which is substantially made, well bricked up in the inside; the other is known as a "kutcha well," which is simply dug down to water without any bricking up, and the water is drawn by hand, or by bullocks, to irrigate the field. It is a very important matter to be able to get water without much expense for this purpose; it makes a good crop quite certain, even if the rains are slight. These words, pucka and kutcha, are very significant, and very largely used. Pucka is applied to anything substantial and permanent, or to be relied upon; kutcha is applied to anything not substantial. A pucka house is one well built; a pucka man is one that can be relied upon. A kutcha house is one that is not substantially built; a kutcha man is one that you can not trust. The district contains several cities of some size, of which Budaon itself is the chief, and contains a population of about thirty thousand, and is the official center of the district, which contains nearly a million of people. The European portion has excellently paved roads, with some very comfort-

able residences, with large and attractive gardens attached. The Government buildings are substantial and well adapted to the needs of the Government. We found eight or ten European families living here.

I was expected to hold a service in English for these on Sunday. The native population I found to be divided between Hindus and Mohammedans, in the ratio of about three of the former to one of the latter. In the rural portions they are mostly Hindus, divided into the usual castes. Our first object was to complete our partially built house, and get ready for the approaching hot weather. In the meantime we began our work. We regarded our first work to be preaching the Gospel directly to the people in their own language. Then secondary to this, we opened schools for both sexes, as far as our means would permit. Nothing could be more firmly settled in my mind than that our first great business was to go to the people everywhere, carrying to them the Gospel message. We sought out convenient places where we could gather the people and

preach to them. A day when we had not held such a service seemed to me in a measure lost.

Before the hot weather fully set in, I made a tour to Futtigarh, about sixty miles to the south of us. This was an old Mission station of the Presbyterian Board, situated on the south side of the Ganges. Four Mission families living there, when the mutiny broke out, fell victims to Nana Sahib and his followers, and were put to death on the parade ground in Cawnpore. I met Messrs. Scott and Fullerton, missionaries residing there, and spent two or three delightful days with them looking over their fine large school and their Christian community. They took me to the spot where the head master of the school was tied to the muzzle of a cannon, and told to renounce Christ and he would be spared; but he refused, the torch was applied, and he was blown to atoms, rather than deny his Lord and Savior. They had a large industrial establishment, conducted by native Christians, devoted to the manufacture of a very superior style of tents, that interested me very much. I thought it quite certain that we

would wish to inaugurate something of this kind in the near future, with the purpose of furnishing employment to native Christians. Such enterprises seem very necessary in India; they have seemed so from the very beginning of our work, and they seem so still, and perhaps never more so than now; but for some reason we in our Mission have never seemed to prosper very well with enterprises of this nature. Perhaps they may be more successfully conducted now than in the past. There is much need of enterprises of this kind on account of the greater number of children that have come into our care on account of the famines that have prevailed late years. I would say in this connection that Mr. Blackstock, and others in charge of our orphanage for boys at Shahjehanpore, have succeeded in enterprises of this kind to a very good degree. Outside our orphanages, or similar institutions, I do not think we can claim very marked success. I learned many things from my visit to these brethren in Futtigarh that was of great use to me in after years. I also secured the services of a very valuable native preacher, Enoch

Burge, with whom I was intimately associated for many years in one way and another.

Just before the hot season set in, I took a hasty tour out into the western part of the district, visiting some of the more important towns in that direction. In one place, after preaching, among many others who came to our tent for tracts, was a very bright lad of fifteen or sixteen years of age, who, I found, could read well, and knew something of arithmetic. He was a very interesting young man, and from the first I felt my heart much drawn out toward him. In a few days after my return to Budaon he came to see me, and it so happened that we desired a teacher for a low caste school among a class of people who seemed much interested on the subject of religion. It occurred to me that he might do for this school, until we could get an older person. I found he was quite as old as I was when I taught my first school, so I placed him in charge of the school. He soon became a Christian, and in time a member of Conference. A few years ago we used often to see his name appended to hymns of

his own composition in our vernacular papers, so that he came to be known as the poet of the Mission. He is now a member of the Northwest India Conference. The little school he taught proved the beginning of a great work among the people of that class for whom it was begun. As the years have gone by several thousands of them have become Christians.

During my residence here I built a neat, commodious chapel, which served us well for both Hindustani and English services on Sunday, and for a boys' school during the week.

Our policy has been to have one superior school at our mission center where we reside. In this are taught the higher branches, both vernacular and English. Then we have as many primary schools out in the villages as seem to be demanded and as we can support. As we have native Christians out in the villages, it is absolutely necessary to provide schools for them. Here the foundation of their education is laid. Those among the children that seem especially bright and promising we arrange to take into our

central school, so that they can pursue a more advanced course of study. Then we have Reid Christian College for Boys, and Miss Thoburn's College for Girls. We have a splendid system arranged for the education of the boys and girls of the native Church.

What is now lacking is the endowment of these higher institutions. Let them be put upon a proper financial footing and a great future is before them.

In November, Mr. Knowles and Joseph Fieldbrave came over from Bareilly, and Enoch Burge and myself joined them, and we went to the great Mela on the Ganges, held at this season of the year.

This festival is called "The Puran Massee." The people come together from a great distance, and spend from ten days to a fortnight on the banks of the river, bathing in its waters, listening to the Brahmins as they recite from the Shasters, and watching whatever may be going on. It is a time of recreation generally, and the women who go to this gathering are much less particu-

lar to keep themselves secluded than they generally are. In many instances they bring the ashes of members of the family who have died during the year and cast them into the Ganges. In the evening the river is covered over with little lights set out on the water to light the spirits of those who have gone from them on their journey to their uncertain future. One of our missionaries said to an old man on one occasion, "What do you put these lights out on the water for?" He looked off into the deepening twilight and replied, "O sir, it is very dark over there!" It is so, indeed, to them. This is a good time for preaching; they have leisure, and usually are glad to listen. I have found people in far-away places who, to my surprise, said they had heard the story of Christ at this Mela many hundred miles away. At the close of an address one day, as I stepped down from the place on which I was standing, a very venerable man of high caste fell down at my feet and clasped them and said, "I am so glad I have lived to see this day and hear such gracious words." I never saw him again, but he seemed

sincere and intensely earnest, walking in all the light he had received. I believe there are such men among the heathen, and when they hear the Gospel they are almost sure to embrace it. I can but think that this aged man was prepared by the Lord for the reception of the Gospel message, and I hope to meet him among the shining ones in heaven some day.

The veneration of the people of India for the Ganges is very great; it is the most sacred, in their estimation, of all the rivers of the country. The Ramayan, the great epic of the Hindus, contains this account of Gunga's birth:

Ram made request of a certain holy man:

"'O Saint, I yearn
The three pathed Gunga's tale to learn.'
The saint, thus urged, recounted both
The birth of Gunga and her growth.
'The mighty hill by metals stored,
Himalaya, is the mountain's lord,—
The father of a lovely pair
Of daughters, fairest of the fair.
Their mother, offspring of the will
Of Meru, everlasting hill;
Mena, Himalaya's darling, graced
With beauty of her dainty waist;
Gunga was elder born; then came
The fair one known by Uma's name;

Then all the gods in heaven, in need
Of Gunga's help their vows to speed,
To great Himalaya came, and prayed
The mountain king to yield the maid.
He, not regardless of the weal
Of three worlds, with holy zeal
His daughter to the immortals gave,—
Gunga, whose waters cleanse and save,
Who roams at pleasure, fair and free.
Purging all sinners, to the sea.
The three pathed Gunga thus obtained,
The gods their heavenly homes regained.'"

Gunga Ji, the honorable Ganges, is greatly loved and enthusiastically worshiped by the Hindus. Aged and sick people are often taken to its banks and left there to die. It is regarded very meritorious to pass from earth with its waters in view.

For weeks after this great gathering on the Ganges, great numbers of men may be seen carrying on their shoulders two baskets, one attached to each end of a pole, filled with bottles of water from the river, which is carried hundreds of miles, and is kept in the homes of the better class of people and used on occasion of ceremony, sickness, and death. It is regarded especially sacred.

The following lines express something of esti-

mate the Hindus put upon the value of the water of the holy Mata Gunga:

"The jewels of Puna are costly and rare,
The silks of Amritsar are matchlessly fair;
But the waters of Gunga in beauty outvie
All the gems of the earth, all the stars of the sky.

Her fountains are pure as the snows of Kedar,
And her stream, as it flows, no foulness can mar;
But where Kashi's high temples eternally shine,
Each wave is a god, and each drop is divine."

A striking scene occurred near Hurdwar, where the Ganges issues from the Himalayas, April the 8th, 1854. The Government had for several years been reopening old canals that had been made by the Moguls, but had fallen into decay. They were for irrigation only, and were found to be so very useful that they built a very fine, large one through the Doab* to receive water from the Ganges; hoping thus to avert the disastrous famines to which that region is subject.

The Ganges Canal was a vast work, but it was at last completed and about to be formally opened. The Hindus all around were greatly excited. They could not believe that the mighty goddess—

*Land lying between the two rivers, the Ganges and Jumna.

the Mata Gunga—Mother Ganges—would allow any portion of her sacred waters to flow in this channel made by the hated Faringhis. The priests assured the people that Gunga Ji would utterly refuse to flow in this alien channel. She would not obey the English! More than a half million of people waited that day on the banks of the sacred river so dear to their hearts, anxiously watching the issue.

The deep wide channel of the canal stretched straight out into the distance. The great Ganges rolled majestically on its way towards the southern sea. A group of English officials and engineers stood at a point of contact between the two. No doubts or fears disturbed their minds in regard to what the Ganges might do. They might have feared an uproar among the people, but they had to risk that. At a signal given, the obstructions were removed, and lo! part of the noble stream flowed into the canal and rolled peacefully onward toward the horizon!

Amazement and anguish transfixed the people for a while! "Would the English indeed subdue

their gods as well as themselves?" They strained their eyes, then turned to tell the breathless crowd to reproach the priests. They waited until it was fully evident that Gunga Ji had really yielded to the command of the English; then one terrible despairing groan burst from their lips, and with bowed heads and sinking hearts they slowly dispersed.

The year was drawing to a close. It had been a memorable one to us. We had greatly enjoyed our work, and there had been a very encouraging advance made in every department of it.

A good foundation had been laid, and the way was now clear and nothing remained but to go forward and push the work at every point. It had been a year of trial as well. God gave us a little one, who was soon taken from us, and my dear wife had been brought to the point of death, and for days we watched with intense anxiety.

I can never forget the debt I owe to missionary friends, especially to the first Mrs. Waugh, who left her home in Bareilly and came, and was as an angel from heaven to us through all that time of great trial.

CHAPTER VIII.

Return to Bareilly and Removal to Shahjehanpore.

Our second Annual Meeting was held in the early part of January, 1861. During the latter part of 1860, and up to the harvest in September and October, 1861, we suffered much through a considerable part of the Northwest from famine. We had a large addition to the numbers in our orphanages on account of it. A large sum of money was sent out from England to relieve the sufferings at the time. This was received and disbursed by the Government, and a portion of it was invested for the support of orphan children.

For many years we drew on this fund a fixed sum for each child. At our Annual Meeting I was returned to Bareilly, and Mr. Knowles was sent to Budaon in my place. During the year Dr. Butler had moved from Lucknow to Bareilly.

Cashmere Kotee was found to be very unsuitable for the prosecution of our work. It was isolated, far from the city and cantonments, and inconvenient for our work in many ways. I had urged a reconsideration of the question of location before leaving Bareilly. After locating there, I very soon became convinced that it was not the place that we needed for our work; but it seemed the best we could do at the time. Dr. Butler concurred with me, and determined to change our location as soon as a suitable place could be obtained. It was not long before an opportunity offered to get a site lying between cantonments on one side, and the city on the other. The position was excellent, being convenient for work both in the English part of the station and among the natives of the city. This place was immediately secured and building was begun. In course of the year, while I was in Budaon, two commodious Mission houses were completed, and Cashmere Kotee had been abandoned. This was every way a wise move. We have had all these years a fine location, with additions which have since been

made, and the fine property given for the hospital under the charge of the Woman's Society, by the Nawab of Rampore adjoining, makes our Mission premises very complete and valuable. One of the houses just completed was occupied by Dr. Butler, the other by Mr. Waugh. My first work after arriving in Bareilly was to superintend the construction of a building for the boys' orphanage, and then a residence for myself, which I saw completed ready for occupancy; but it was not my fortune to occupy it, as will be explained farther on. At this time the girls' orphanage was in Lucknow under the charge of Mrs. Pierce. About two years later, after the death of Mrs. Pierce, it was removed to Bareilly, and the boys were removed to Shahjehanpore, where they have remained up to the present time. These institutions have served a highly useful purpose in our work. In addition to their humane character in rescuing suffering and starving children, they have furnished us many valuable helpers, both male and female. Some of our most able ministers in our Conference at the present time were

reared in our orphanage. Dr. Butler made large plans for these orphanages and expected large things from them. Perhaps not all has been realized that he hoped for; but enough has been gained fully to justify the wisdom of his plans. They have served a grand purpose, and bid fair to continue to do so for a long time to come.

Our publishing interests began to take shape about this time, and a beginning was made. A room was built in connection with the orphanage building for the press, and work was begun under the direction of Rev. J. W. Waugh, who was a practical printer. It was in the plan to teach the older boys printing, and so make them useful, and give them a good trade at the same time. This room built for the press came down in the rains, which were especially heavy that year, and the place was flooded as I have never seen it since. Considerable damage was done to type and material collected by Mr. Waugh. From this humble beginning has grown our large publishing establishments in Lucknow and Calcutta, which have done a great work in supplying our mission with

its literature. We could not then, in our most sanguine moments, have imagined what we now see in this, as in nearly every other department of our great work. We soon began preaching on regular days, in all the most prominent points in the city. We arranged a regular weekly plan for nearly every day in the week except Sunday, in which work was laid out for every preacher and helper to do. We arranged a regular plan for visiting the larger villages about the city within a radius of five or six miles. This work was carried on with regularity and spirit, and it evidently made a very strong impression upon the people. Two years before I had seen the city powerfully moved on the occasion of the baptism of Zhur-ul-Haqq. This year I was permitted to see the people more generally and more deeply moved on the occasion of the baptism of a young Hindu gentleman belonging to a high caste family of importance in the city. When preaching on one occasion in one of the large Bazars of the city, I noticed several well-dressed young men among our hearers, standing on the outskirts of the

crowd listening, when they could not have been induced to mix with them and come near to us. I was especially impressed with one of their number. I thought he was moved, and I was so deeply impressed that I made a great effort to get to him after we had finished our speaking. I followed him for a considerable distance in the crowded Bazar, often losing sight of him, and then catching a glimpse of him again. I finally came up with him and spoke to him. I think he was much surprised to be pursued in that way by me. I was not a little surprised myself that I should have done so, when I came to think about it. I merely acted on an impression without stopping to think. I have no doubt that the Spirit of God led me, as I think the outcome in this case shows. I asked him how what he had heard impressed him. He replied that he was much interested, and greatly desired to hear more. I invited him to come to our residence and we would be glad to explain these things to him more fully. He assured me that he would gladly come, which

he did in the course of a few days. These visits were continued for two or three months, during which time he attended our Hindustani services as steadily as he could. Then he requested me to baptize him. I deferred it for a time, as I foresaw that he would have to meet very bitter persecution. He said his wife desired to be baptized with him, and it was arranged that on a certain day they should come to the Mission for that purpose. On the day appointed he arrived, though much past the hour agreed upon, but he was alone, and with clothes soiled and torn, and bleeding from blows that had been inflicted upon him by members of his wife's family. They had taken his wife from him, carried her back to their home in the city; in the struggle he succeeded in slipping out of their hands and fled to us for protection. The next day, Rajah Baijnath, a Hindu gentleman, called, who was greatly honored by the English for his stanch loyalty in the time of the mutiny, and for the aid he had given to English gentlemen and ladies in those dark days, en-

abling them to escape. He was a wealthy banker; Government had conferred the title Rajah, which was equivalent to that of prince, upon him for his great devotion to Europeans and to the Government. He asked that he might be permitted to take this young man home with him for one night. He assured me that he would be responsible for his safety, but assured me that they would do all they could to turn him from his insane purpose to become a Christian. The whole city was up in arms. Before, it was a Mohammedan that proposed to become a Christian; now it was a Brahmin; and both Hindus and Mohammedans were intensely excited. This young man consented to go to the city for the night; he well knew that it would be a night of fierce trial to him. He requested that we would all pray for him. There was not much sleep among the native Christians that were with us that night. The next day he was returned to us victorious. He said they argued and threatened by turns, and offered him large sums of money, and exhausted every device

to lead him to abandon his purpose to become a Christian, but to no avail. Their chagrin was very great and their rage knew no bounds. There were many men armed with lathis—heavy sticks with lead run about the end, making them a very dangerous weapon—on the roads about our premises, evidently ready for mischief, but the Lord restrained them from acts of violence. The next evening he was baptized by Dr. Butler, who happened to be with us just at that time, and by my request officiated. A day or two afterward, Ambica Churn's father-in-law called early in the morning to see him. Not dreaming of violence, I left them for a few moments, when I heard a heavy blow and a fall. I rushed out, when Ambica was rising from the floor, and blood was flowing from his head, while his father-in-law was fleeing like a madman from the compound. I noticed that he had a short lathi in his hands, which he was using as a walking stick, and I thought nothing of it. Natives often carry them in that way. I was told that after some angry

words he arose, as if to leave, when he turned and dealt Ambica a murderous blow, saying as he did so, "I am ready to be hanged for you," showing that murder was in his heart, but fortunately he was not very seriously hurt. The man being a somewhat prominent man in the place, as he was our postmaster, I thought it should not be allowed to pass unnoticed, so I made complaint in one of our courts, and he was put under bonds to keep the peace, and fined the sum of rupees 50, which was a small punishment for the crime committed; but perhaps it was sufficient to serve the purpose of a deterrent, and that was all we desired.

In the early history of our work we had two converts from the better classes—one a Mohammedan, the other a high caste Hindu—and these were the direct fruit of preaching in the Bazars to the people. It used to be said in those days that we never could reach any but the most ignorant and the lowest among the people by our preaching. These cases seemed to me an assurance that we might hope to reach the highest, as

well as the lowest, in this way. It seemed an expression of God's approval of our methods, which were:

1. The proclamation of the Gospel message in its simplicity and power directly to the people in their own language.

2. We assumed that it was for all people, rich and poor, high or low, without distinction.

3. We expected results.

These are essential principles, and lie at the foundation of all true success in the evangelization of the world. This, I believe, to be fundamental in the Gospel economy. Of course there are many ways of preaching, many things that must be done, that are tributary to the one great end; but the tendency is for these to multiply and become absorbing. Care must be exercised to prevent this. There may be times when special attention must be given to special classes; but still we must not lose sight of the fact that our mission is to all, we are to preach the Gospel to every creature.

Our work grew with great rapidity on every hand, and we were fully absorbed in it. Just at this time circumstances arose that seemed to make it necessary for me to remove from Bareilly to Shahjehanpore. At this early stage of our history, when opening work in many different places, and laying the foundation of many different institutions and departments of work, frequent changes were unavoidable. This experience fell to my lot in these early years of the Mission, as I was one of the first in the field and could better undertake new work in a new field than one more recently out from home could. This was to be regretted, as with a missionary everything depends upon personal influence, and that can not be acquired without time. We have never observed the time limit in India. I was soon settled in Shahjehanpore, where I found a great field and many open doors of usefulness. I found it necessary to make some changes in the boys' school which had been opened on the Mission premises, and to enlarge its scope. I succeeded in

obtaining a commodious building in the Bazar, and secured some capable teachers, and soon our attendance rose from about twenty to over one hundred. We carried on Bazar preaching regularly, as we had done in other places. In the course of the year several persons were baptized, and the work grew rapidly upon our hands. I made several tours of some distance into the country. In course of one of them I visited Brother and Sister Parker, while engaged in their attempt to colonize the Sikhs on land in the Tari in Oudh. A Government official, who had had experience in such attempts, told me that our effort would be disastrous, as it proved to be. Most of the people sent there died of fever. Brother and Sister Parker narrowly escaped with their lives. The only way the Tari can be settled is to crowd the people living on its borders farther on, little by little. People taken from a distance and placed in that region will almost certainly perish from fever during the rainy season. The malaria of that region is deadly to people not accustomed

to it. While on this tour, I took in Seetapore, and passed a few days with Brother and Sister Gracey, preaching in a Mela held there at that time. While here I met a native doctor who had served in the native army under Government, but had now retired on his pension. I learned that he lived some distance away in the interior. He was a man of some importance and means, and seemed to be exerting a good influence on the people about him. I promised to visit him, which I did some months afterward. I thought his a very interesting case, and made an itinerating tour into the part of the country where he lived and spent a Sunday with him, and baptized several members of his family, among them his mother, a very aged woman. While here in Shahjehanpore, I saw a man who had been carried away when a child by wolves and reared by them. I had heard of cases of this kind, but was very much in doubt about their validity. This person was found by a hunting party a short time before the mutiny. They came upon a pack of wolves,

and one of them proved to be this man. He must have been eighteen years of age at the time. He was twenty or more when I saw him. The gentleman of whom we rented our school building gave him an outbuilding in the compound in which he lived. He was scarcely more than an animal. He could not talk, and lived like an animal; he knew enough to hold out his hand for bakshish, as even monkeys are often trained to do in India. I saw him often, and can vouch for the case as being true. I was greatly delighted to welcome Rev. D. W. Thomas and Mrs. Thomas from home this year. I had known both of them at home before their marriage. They were from the same section of country that I was, and it was indeed a great delight to meet them and to have them with me in Shahjehanpore. My wife was obliged to spend that season in the mountains, on account of illness, so that it was special pleasure to have somebody in the house with me. They were very much occupied in the study of the language, and were able to do but

little in work at that time, and in September they were removed to Bareilly to assist Dr. Butler with his accounts. A little later, when we became better organized, Brother Thomas was made treasurer of the Mission, in which capacity he served the Mission very efficiently for many years. I must not fail to mention a special kind of work that I prosecuted in this place among the higher class people. I took special pains to make the acquaintance of the best families in the city, calling upon them in times of affliction. I often had opportunity to explain our belief to them at a time, and under circumstances, when the truth came home to them with unusual force. I think much might be done in reaching the higher classes, were they properly approached. I do not for one moment think we should neglect the lower classes for the higher, nor do I think we should pass by the higher for the lower; we are to go to all without distinction. All need the Gospel, as all are under condemnation, and the proclamation of pardon includes all. The year

1862 is memorable in the history of our Mission. Three noble and devoted missionary ladies passed on to heaven that year; Mrs. Jackson died in Budaon about the middle of September, Mrs. Thoburn died in Naini Tal in October, and Mrs. Pierce in Lucknow in November. Circumstances now arose when it was thought necessary for us to remove to Moradabad; this was done with many regrets. I found my attachment for the work in Shahjehanpore had become very strong, especially for the school. Teachers and pupils manifested the deepest feeling over my leaving. It had cost me much anxious labor to get the school into the state it was then in, and I hoped for much from it.

I rose soon after midnight, on the day we were to leave, hoping to have two or three hours of quiet to do some work that remained to be done, so that all might be in proper shape for my successor. Soon I heard a soft tap at my door, which proved to be one of the teachers of the school, who had come to me to talk with me about

becoming a Christian. He seemed to be much moved, but evidently shrank from the cross he saw it involved. I gave such advice as I thought the case demanded, and prayed with him. I am not sure that I have ever seen him since. I have the greatest sympathy for young men situated as he was, convinced of the falsity of their own systems, and yet so situated that to forsake them involves the loss of everything in this world, as it must seem to them. Great wisdom is needed to deal with such cases. Sometimes those who seem to feel the cross the heaviest will be very brave and patient in bearing it in the end.

CHAPTER IX.

Removal to Moradabad, and Furlough Home.

Mr. Judd and Mr. Brown had been at Moradabad; Mr. Judd was now sent to Lucknow, and Mr. Brown to relieve me at Shahjehanpore. Mr. Jackson was to have been associated with me at Moradabad, but he only remained a short time, as he found it necessary to return home with his motherless child. Then Mr. and Mrs. Parker came to fill the vacant place, but they only remained during the cold weather, and were constantly suffering from the fever they had contracted in the Tarai in Oudh. As soon as the hot season came on they were obliged to go to the mountains, and we were again left alone. In a few weeks Mr. and Mrs. Mansell came to us in their place, and remained during the year. They had but recently arrived in the country, and were chiefly occupied in the study of the language. I

found them very congenial associates, and we had a delightful time together, and the foundation was laid for a lifelong friendship. Dr. Mansell is still in the work, and has done splendid service in the cause of Christ in India in many departments of the service.

Here, too, I found a boys' school conducted on the Mission premises. It was well organized for that time, with an attendance of about thirty. Some of the boys in attendance were from the best families in the city. I saw at once that the school was one of great promise; that it would evidently prove a power for good if put on a proper basis. I also felt sure it might be greatly improved by a moderate increase of the expenditure, and that the additional funds needed might probably be secured from our English friends in the station. I laid the matter before a few of our residents, and they at once responded with all that was needed to make the advance. I then proceeded to remove the school to the city. It was reorganized, the staff of teachers strengthened and improved, and, as a result, we soon had

a large increase in our attendance and in general interest in the school by the better class of people in the city. In a short time Brother Mansell was able to take charge of the school and relieve me of the care and responsibility of it. This was a great relief to me with all the other work upon my hands at that time. In our first class were about twenty bright, active young men from good families in the city, who were so far advanced in the study of the English language that they could understand it and speak it somewhat, so that Brother Mansell could teach them to advantage, and at the same time exercise a general superintendence over the whole school. This has long been one of our very best schools. In my time there was a site in a very central position that I longed to obtain, where we might erect a building which would serve both for the school and religious services, but it was not available at that time. Years after, Brother Parker succeeded in obtaining it, and such a building as I had dreamed of, was built, and it has served a grand purpose for many years. This Moradabad high school has

been exceedingly useful in affording more advanced education to our boys out in the country, who have given promise of accomplishing something in life. We have had from the beginning more native Christians scattered about over the country in the Moradabad district than in any other part of the country. Bishop Parker did much for this school for many years, raising its grade to that of a high school, educating up to what is known as "the entrance course," which is equivalent to entrance to college in this country.

It is now proposed to make it a memorial of Bishop Parker, which is exceedingly appropriate, and it is much to be hoped that a sufficient sum may be secured to raise it above financial pressure for a long time to come.

About the middle of December, after my removal to Moradabad, Dr. Butler came to us, on his way to the Panjab to attend a great missionary gathering in Lahore, which was designed to take in all the missionaries in Upper India. It was to begin on Christmas-day and continue through the week and close on New-Year's Day. He was very

anxious to have me accompany him; but I felt it would be impossible for me to meet the expenses of so long a journey, but my wife and Dr. Butler arranged it that I was to go. For a very small sum he agreed to meet all the expense of my going. My wife insisted on paying this from a small sum that she had succeeded in laying by. She felt that it was an opportunity of a lifetime. I felt so, too, but frequent removals and sickness had reduced our finances to that extent that I felt it would not be prudent for me to do so. But at the importunity of both Dr. Butler and my wife I had to yield, and I have never felt to regret it. It was the great occasion of my life. Our journey took us by Meerut, Delhi, Amballa, Lodiana, Kapurthala, Julinder, and Amritsir, to Lahore. Many of the missionaries were out in the district, or on their way to the Conference to be held in Lahore, but we called at all the places named and saw a good deal of their work. We traveled by Gharee Dak; it was a long journey of five or six hundred miles, and we had several nights of travel. Mr. Hauser joined us in Meerut, and as

may be imagined, by those familiar with journeying in India in those days, before we had railways, it was not a very easy thing for three of us to manage to pass the night in a Dak Gharee together, but we managed it in some way, and succeeded in getting all the enjoyment out of it we could. Dr. Butler was one of the very best of traveling companions. He was splendid at roughing it, versatile in expedients to make matters go on smoothly, and as he assumed all the responsibility of providing for me, I had a royal time. I shall never forget that journey. We had been together a good deal in arranging and opening our work, with all the anxiety and care it involved; now we were for the time freed from all that, and we felt drawn together as perhaps never before. I shall never forget some of our conversations during those long moonlight nights on that journey. I managed to get him to tell me much more of his early life than I had known before. I have often wished that some one who wields a ready pen might write and give us the story of his noble and useful life. I am glad to say that

his gifted daughter, Miss Clementine Butler, who was born in India, has performed this service very efficiently and lovingly. The book will, I have no doubt, have a large sale and be widely circulated.

As I look back over the past, I am more and more impressed by the importance and magnitude of the work he did in laying the foundation of our Mission in India. Mistakes were made, no doubt; it was hardly possible that it should be otherwise; the marvel is that they were not more numerous than they actually were. His plans were large and generally well conceived, and through all the intervening years we have been reaping the benefit of them. I knew him as intimately as any one in the Mission, and I think there can be no question but that Dr. Butler was a remarkable man. He had unbounded energy and courage; but few men would have accomplished what he did in India under the circumstances that then existed. His memory will be cherished in India by many for a long time to come. He was a very able preacher. He preached

a very memorable sermon on the Sunday intervening in course of the Conference. We were the guests of the Presbyterian missionaries during the session of the Conference. This Conference was distinguished from all others I have attended in India, by the number of high officials who attended it, and took a prominent part in its proceedings. Among these were Sir Herbert Edwards, Sir Donald McLeod, Mr. Forsyth, Colonel Lake, Major McMahon, Mr. Cust, the Rajah of Kapurthala, and many others, whose names I can not at this distance of time recall. The discussions were deeply interesting, having to do with themes and subjects that were important and very practical then. It was a social time of delightful memory. We were on one occasion entertained by Sir Donald McLeod at breakfast, on another at Mr. Forsyth's, and on another occasion by the Rajah of Kapurthala. He was a very interesting man, and was in high favor with Government, as he had done much to aid the English in the mutiny. He furnished a contingent to cooperate with the army before Delhi. We were

all much interested in him, from the fact that at this time he seemed about to embrace Christianity. He had married a Christian wife; he had invited a missionary to live at his capital. Rev. Mr. Woodside lived at Kapurthala at that time, and we enjoyed a most delightful visit to him on our way up country. The Rajah had made a generous subscription to our Mission, on Mr. Woodside's recommendation; but some reverses came to him so far as his religious life was concerned. I think he never embraced Christianity fully, and the missionary was, after a time, removed. The most delightful hours of all were those we spent in the home of Mr. Foreman, where all the missionary body had a common table, and, when not invited out, spent the evening in prayer and praise. The sessions of the Conference were confined to the daytime. We occupied tents in the Mission compound. It was one of the most delightful occasions I have known, at home or abroad. We reached home about the 10th of January, having had a truly royal time.

During the season we were at Moradabad, I

made the acquaintance of Pundit Nand Kishore who was a Government officer in charge of one of the Tahsils, or divisions, of the district under the English magistrate and collector. He lived at Sambhal, about twenty miles from Moradabad, and desired to open a school at his own expense, and desired me to visit him and render him some assistance in the organization of his enterprise. I did so, and found him a very interesting man indeed. He was very intelligent, and much interested in religious subjects. We became very warm friends and years afterward we were brought into very close contact by an enterprise of common interest to us both, of which I shall speak in a future chapter. Sambhal was a very interesting place. It was a very old city, and the people all over that part of India had a tradition that the tenth incarnation of Vishnu would appear in Sambhal. They claim that there have already been nine incarnations of Vishnu, and they have all been unholy; but this last, which is to come, will be holy, and will bring in a better age for the world. This is no doubt a vague tradition that has come to them in some way in re-

gard to our Savior. We used to hear more about this years ago than we do now. We used to tell them that the holy incarnation has already come, and that we had come to tell them about it. It seemed to prepare them to receive the account of our Lord's advent with favor. We occasionally meet with ideas and conceptions, bursting out from a mass of superstitions, that seem almost startlingly familiar, and we wonder where they came from. I have been told that in the south of India are two parties of Brahmins, holding diverse theories in regard to the relation existing between God and ourselves. One party holds that God carries us as a cat carries her young, entirely independent of any action of our own. From this springs the doctrine of "kismat," or fate, which is generally held by the Hindus. Indeed, the people of India, both Hindus and Mohammedans, are, as a rule, fatalists. They say a man's "kismat," is written on his forehead, and can not be changed. When calamity comes they are likely to meet it stoically, and say, "kismat ki bat," it is fate.

The other party holds to what is called the monkey theory. Our relation to God, they say, is like that existing between a monkey and her young. The mother carries the young; if they cling to her, they must grasp the mother and hold on. So, they say, God upholds and keeps us by our clinging to Him, not by His clinging to us, as the other party holds. In certain sections in the South, it is said, men holding these views are designated as belonging to the cat party, or to the monkey party. Certainly these theories seem very similar to those we are familiar with.

I had much to do in visiting and caring for our native Christians at different points out in the district. There were little groups of from two to half a dozen families in villages, scattered about over the country miles apart. It was not an easy thing to reach them over the village roads, which were often far from being good, and scattered as they were; but it was very important that they should be instructed and cared for. I baptized a good number of families this year, mostly among the Sikhs, of whom we have spoken in a

previous chapter. That year wolves were very numerous and troublesome. Immediately after the mutiny the people were disarmed, and wild beasts became a source of much danger in some localities. I was sleeping in an open shed one night, on a cot the people had provided for me, around me were a dozen or more sleeping on the ground. The natives always cover themselves up very closely, head and feet, if they happen to be the possessors of a blanket or a cotton chader (sheet), when they lie down on the ground or elsewhere to sleep. The chader serves them a very useful purpose; by day they wrap it about them, and at night, when they sleep, it serves as covering. In the night we were aroused by a cry, "a wolf." It seems that he had crept up and caught the clothing of one of the men and was tugging at it, when he awoke. I usually traveled on horseback, and often at night, in localities where there was danger of being attacked by wolves.

We had some very pleasant acquaintances in the station, among the English residents, and

all were very kind and took much interest in our work, and helped us with liberal donations. Our station doctor (civil surgeon, as called in India) was indeed a character. He was an Irishman of the most rabid kind, and intensely bitter toward the English. He would indulge more freely in his criticisms while with us than he would under other circumstances. The English are very outspoken and free in their criticisms of public men and measures. I do not think they would have relished criticisms from us, like what they made to us freely. We were very careful to avoid putting them to the test in such ways. The magistrate and collector was a good man, and showed us great kindnesses in many ways. Our work was full of interest, and fully absorbed all our powers. There were times when we were well-nigh overwhelmed by the darkness and wickedness that confronted us; but when we saw that some gain was being made, some were interested and moved by the Word, we were encouraged and enabled to press forward in our great work. Our Bazar preaching was attended with a good deal of

interest, and we kept it up regularly. In November we went to the great Mela on the Ganges, the "Puran Massee," where we preached to great crowds of people for about ten days. The season had been one of anxiety to me on account of my wife's illness. She had passed nearly all the season in Naini Tal, and had been very dangerously ill a part of the time. The physician who attended her said she must leave India and return home. This came upon me suddenly, and was a very great trial. It had been impressed upon me that we were to live and die in India. I strongly hoped to do so. Our physician in Moradabad urged our going, assuring me that by doing so only could her life be prolonged. It was a real sorrow to leave the work, opening as it was with so much promise, and I felt I had now just reached a point where I could prosecute it with comfort to myself and with a hope of success. It requires two or three years to get the language so as to be able to use it with facility and ease. It takes a longer time to so learn the people that we can really understand them and see things from their stand-

point, and we must do this before we can influence them very much. After fully considering the matter it became evident to all that we must sever our connection with the work, for awhile at least, and return home. In those days we held our relation to our home Conferences. I did not wish to be an occasion of expense to the Missionary Society when at home, so I asked for an appointment in my Conference. I have mentioned Main Phul Singh, one of our early converts from among the Sikhs, and also his wife's death; hearing that we were to leave a little sooner than he supposed, he walked all night to reach us, that I might baptize a young woman and marry him to her before leaving. This service was held before daylight on the morning of our departure from Moradabad. We reached home early in June, a few days more than seven years since sailing from Boston.

CHAPTER X.

Medical Work.

While on our journey over the mountains, from Landour to Naini Tal, in 1859, we were frequently applied to for medicine by the people living along the way, and I became much impressed with the importance of having some knowledge of medicine. My attention had previously been directed to this subject in Calcutta. I went out to visit a village of native Christians in the rice-growing region south of Calcutta, where the land is for several months flooded, and the people work in the water a good deal. Of course, in such a region there is a large amount of malaria, and it is very sickly.

Here I saw how important it was for the missionary in charge of these people to be able to render them medical aid. I then, for the first, became impressed with the fact that in being out

among the people away from the larger towns and cities it would not only be desirable, but absolutely necessary, to give medicine to the sick. India is a hot country, and in some seasons of the year steaming with malaria, and fevers of a malarious type are sure to prevail, and all other maladies that follow in the wake of malaria.

The mass of the people in all especially malarious districts, if not actually prostrated by fever, suffer from enlarged spleen, disorders of the liver and digestive system, and are sure to be in a low condition of health generally. Their priests are supposed to be able to cure diseases of the body as well as the soul.

They naturally enough suppose that missionaries must have some knowledge of medicine, and can treat their bodily ailments. They have great faith, as a rule, in our system of medical treatment, and will come to us sooner than go to their own people for aid in times of difficulty. The use of medicine seems to them a necessary part of the duties of a missionary, and they take it for granted that he is skilled in the healing art. As time

went on, I did what I could to qualify myself to treat the more common diseases I found prevailing as I went about among the people away from the centers, or Sudder Stations. I had medicines put up in convenient form for diseases that prevailed at different seasons, and always took them with me as I went among the people on my tours. This gained an entrance for me into many non-Christian families, and made friends, removed prejudice, and made them more favorably disposed towards us, and towards the native Christians. In all this we are simply following in the footsteps of the Master Himself. He healed diseases and gained the attention and sympathy of the people thereby. In adopting this method in prosecuting our work, we can not be mistaken. India affords a very favorable field for this kind of work. I think every missionary, male and female, would do well to procure some knowledge of medicine, enough to enable them to treat common diseases, as fevers, dysentery, enlargement of the spleen, rheumatic troubles, common skin diseases, congestions of the liver, and to know

what to do in emergencies or accidents. If one proposes to be about among the people very much in India, I am sure this is very desirable, and I have no doubt it is in other foreign countries as well. It is especially necessary to know how to take care of our health in foreign climates, that differ very much from our own. We can not do in India, as regards being out in the sun, as we are accustomed to do at home. Many, when they first arrive in India, think the missionaries are too careful, and so go on and expose themselves recklessly, and are soon stricken down and die, or have to be sent home, and so become a great expense to the society that sent them out. We are solemnly bound not to be careless, or imprudent, in the treatment of ourselves on this ground. Our Missionary Society is very kind and generous in the treatment of those it sends out to foreign lands to represent them. It is a matter of honor, therefore, to guard against unnecessary exposure of our health. We are sometimes so placed by the demands of the work that we can hardly avoid some risk in this direction. In such cases one is

certainly excusable. We often expose ourselves, no doubt, through ignorance; this may be excusable, and it may not be; much depends upon circumstances. It seems to me that a carefully prepared work on this subject, with directions for the treatment of the more common and prevailing diseases, and what to do in emergencies and accidents, placed in the hands of every missionary going out, could but be very beneficial. I have long hoped some one well qualified might take up this subject and prepare such a book. It should not be a large book, nor especially learned, but simple and plain, so that non-professional people could easily understand it. I do not advocate doctors for India, so much as a good practical knowledge of nursing, or how to care for the sick. There is not the need for medical missionaries in India that there is in some other countries, as China for instance. The Government has a very extensive medical system extending all over British India. In all the great cities are well-regulated hospitals, where the poor can obtain treatment and care free of all charges. In

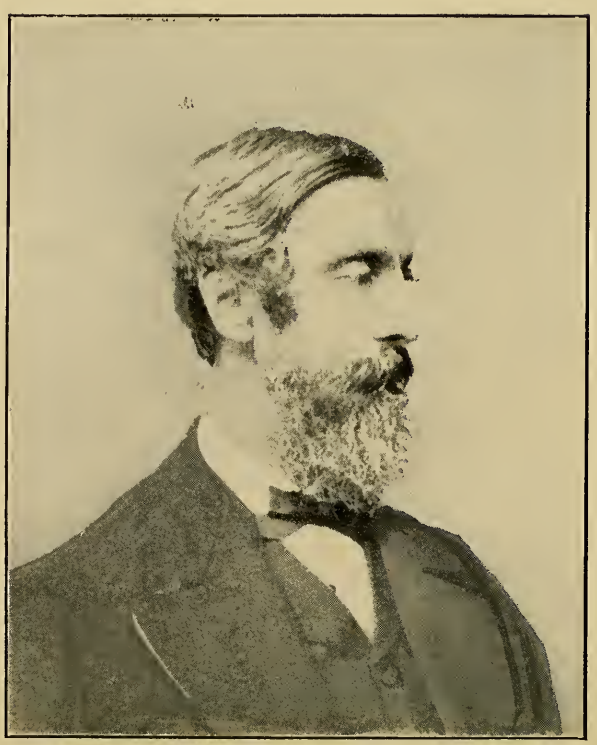
the smaller places, cities of from ten to twenty thousand population, are located branch hospitals and dispensaries, where people can obtain treatment and care in time of sickness. There is, perhaps, no country in the world better cared for than India is, in this, and in most other respects as regards care for the unfortunate classes. Too much can not be said in commendation of the British Government in India as regards all such features. A man goes out as a medical missionary, and naturally desires to use his medical knowledge to the fullest and best extent. He must have a hospital, and that involves a considerable outlay, and it is not required, except in the out-of-way localities, where he does not care to spend his life. We have a fairly equipped hospital in Pithoragarh, founded by Dr. Gray many years ago, which has been of great service to the work there. We have a large and superior hospital, for women, in Bareilly, which is doing a great work, but we do not greatly need many expensive hospitals of this kind. Every missionary may well desire to have some knowledge of medi-

cine, as away from the cities and larger villages, where we find hospitals located, are large sections of country where no such institutions are found. In all these sections, as we travel through them, we can do much good by having a supply of medicine along, especially if we know how to use it; and further, now we are having native Christians in very many localities out in the country, and they will look to us for medicine when sick. So I decidedly say, what is needed is a good preliminary knowledge of medicine for use out among the people, away from the larger cities. I have always thought that we ought to have some medical instruction of this kind given to our young men, in our excellent Theological Seminary, so ably conducted for many years by Dr. T. J. Scott. I very much wish a department of this kind might be added, even if we had to drop some other subjects. Dr. Dease is well qualified to take charge of such a work as this. He has done much during past years in educating young women in medicine.

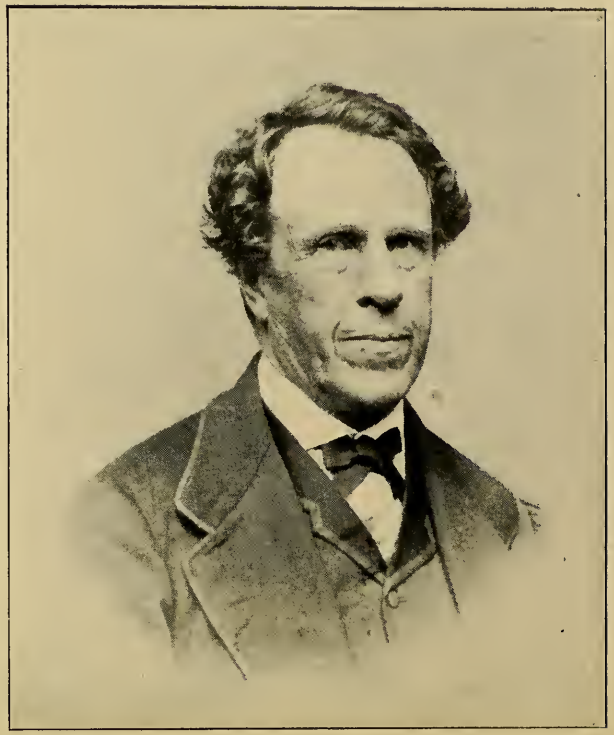
Upon arriving home in 1864, I immediately

began a systematic course of reading under a medical friend. I had no thought of completing a full course, but I kept on giving the subject attention as I could without neglecting my other duties. The Church I was serving here at Little Falls, kindly gave me permission to attend medical lectures in Albany through the week, coming home to supply my pulpit on Sundays. In this way I accomplished the prescribed course and graduated in January, 1866. Not a very good thing to do. I certainly would not recommend it to anybody, but I was anxious to accomplish it for the work in India, for which I felt I had not had the preparation I could wish, and that this would, in some respects, make up for it. A little later I returned to India and was stationed at Naini Tal, where my home has been ever since, when I have been in India.

Sir Henry Ramsay, Commissioner of Kumaon and Gurhwal, suggested that I should take charge of three Government hospitals, located at different points in the Bhaber at the foot of the mountains. After a time the Central Hospital, located



SIR WILLIAM MUIR, LL. D.
Lieutenant-Governor, North Provinces, 1868–1874.



SIR HENRY RAMSAY, K. C. S. I.
Commissioner of Kennon and Gurhwal for near forty years.
One of India's great men and a devoted friend of Missions.

at Naini Tal, was placed under my charge; I had charge of these institutions for several years. They were charitable institutions, and I only received a traveling allowance to meet my expenses in visiting them, as I found it necessary in their superintendence. The Government gave me an expression of thanks for my services, and made a liberal grant of medicines, supplies, and surgical instruments for two private or mission hospitals, one at Dwarahat, another at Bheem Tal, that I desired to open. I think much good was done by this work, though there were some difficulties attending it that made me doubt if it would be wise for us to continue to take charge of the hospitals after my time was up. The work was very exacting and exhausting, and had grown upon our hands so much that I thought it would not be wise for us to try to go on caring for the Government part of it.

I will now mention one case, out of many that might be cited, to show the way the people were affected by our work. It was our misfortune to have, in some way, given offense to one of the

leading and most wealthy natives of the place. It seems that this occurred when we first came to Naini Tal and began our school in the Bazar, early in 1858. How it came about, I do not remember, but he had never forgiven us or been friendly with us in any way. He had talked against us, and in many quiet ways sought to counteract our efforts. I was, therefore, quite surprised one day to receive a call from him, when he frankly told me that he had never liked us. "But," said he, "I like what you are doing; you are not like the rest of them, all talk; you are doing something more than talk. I can talk as fast and loud as they can, but when I heard about your going to the Bazar in the storm and dark night to help a woman who had been hurt by the house falling in upon them, I said, I like that kind of a missionary." Ever after, to the end of his life, he was a warm and true friend. He was ever ready to do anything in his power to aid me, and was much more favorably disposed towards Christianity than he had been in earlier years. He said, "I can not change now, I am too old. These young

people can, and I am willing they should, if they will only be honest and sincere." His sons are prominent men now, in Naini Tal, and are very friendly and ready to assist us at any time when we ask it. They have often said to me late years, "We can never forget how our father loved you."

One day my friend, Pundit Nund Kishore, Tahsildar of Sambhal, in Moradabad District, came to see me, and suggested that I should undertake the education of a class of young native Christian women, with a view to their practicing among the better families, where the women are secluded, or behind the Purdah. I replied, "Where can the young women having sufficient education be found?" He answered at once, "You can get them from your Girls' Orphanage in Bareilly." He proposed to be responsible for all expense the effort might involve. I promised to consider the subject and let him know my conclusion in a few days. After careful consideration and consultation with Sir Henry, I determined to undertake it. I saw from the start that it would involve a great amount of labor and perplexity, but it

seemed in the order of providence that I should make the effort. Nund Kishore applied at once to Government for a "Grant in Aid," to help the project along, that he knew would bring the subject before Government, and it would be talked about in Government circles. Most of the Government surgeons gave it as their opinion that the thing was not practicable; they said it would be a good thing if it were so, but, in their opinion, native women had not sufficient ability to grasp the subject, to begin with; and even if they had, they certainly do not have sufficient stamina and strength of character to enable them to practice with any fair degree of success. Sir William Muir, one of the very best men I have ever known, was Governor at the time, and was much interested from the first. He said, "It, of course, is an experiment, but it is worth trying; it may prove the beginning of a great popular movement." So the grant was given. In about two years a committee of medical men of high standing was sent to report to Government the progress made by the young women. They examined them very

DR. J. L. HUMPHREY'S MEDICAL CLASS.

thoroughly in everything gone over by them, especially in the treatment of the sick and the management of surgical cases, and they expressed themselves as pleased with the result of their examination. Certificates were given to eight of the women, commending them as believed to be qualified to practice, having about the grade of fourth-class Government native doctors. Government was very glad to get some of these women as assistants in the large hospitals in the cities of the plains. I graduated four or five more the following year. So much as this was accomplished by this effort; it became certain, in the minds of prominent men in the service, in the medical department, that the education of native women in medicine is quite possible, and that, when educated, there is good ground to hope that they will prove themselves capable of doing good service. Government immediately opened the medical schools to native Christian girls, and has done everything to encourage the movement. When Lord Dufferin came out as Viceroy, Her Majesty, the Queen, called Lady Dufferin's attention to this

subject. Through her efforts a great work has been accomplished for the women of India. Now there are female hospitals in nearly every large city, well supplied with female doctors, both European and native. Miss Dr. Swain had a class in Bareilly. Dr. Dease also had a class of this kind and did much in this direction. All these efforts helped to awaken interest in this great humane movement to provide medical assistance for the millions of women of India, who have been left to meet the ills that fall to the lot of woman, without such aid hitherto.

I have just seen a statement that Lady Curzon, wife of the present Governor-General, is interesting herself in this movement, and has raised a large sum from wealthy natives to further the education of native women in medicine for practicing in the homes of the higher classes of the people.

CHAPTER XI.

Our Work in the Mountains.

In this chapter I propose to describe the work in the mountains as it existed from 1868 to 1874. In one of the earlier chapters I have given an account of the beginning of the work in Naini Tal. Some years before the mutiny, the Rev. J. H. Budden, of the London Missionary Society, located in Almorah, the old capital of Kumaon, about thirty miles to the northeast of Naini Tal. Mr. Budden had built up a very interesting work there, and was naturally desirous to extend it to all the centers about the interior hills.

In 1859, after the close of our first Conference, Mr. Thoburn, now Bishop Thoburn, was sent to Naini Tal, and during his time the work was extended in several directions, especially at the foot of the mountains, in what is known as the Bhaber, a tract of land lying in between the

mountains on one side, and the Tarai on the other.

Sir Henry Ramsay, the Commissioner of Kumaon and Gurhwal, was engaged in settling this region with hill people.

The meaning of the word Bhaber, is waterless forest. The soil is made up of débris washed down from the mountains, leaving it slightly descending towards the plains. In this soil water can not be obtained by digging wells, as it can in most of Upper India. This is one reason that makes this portion of India so fertile, water can be obtained for purposes of irrigation without great difficulty. To provide water for their crops in this region of the Bhaber, a system of irrigation had been devised. The people living in the lower range of hills near, go down and clear the lands and make themselves winter homes in this locality, and in this way they escape the cold of the mountains and raise good crops in a season when nothing can be grown in the hills. Then, when the hot season begins, they return to their homes in the mountains, and so escape the great heat of

the plains, and cultivate their fields in their mountain homes. This has been of the greatest advantage to these people; it has made them very comfortable and well-to-do.

Their fields in the Bhaber are now very beautiful and fertile, and, having a fine system of irrigation, their crops seldom, if ever, fail. So the people of this region are much better off than in any other part of the country with which I am acquainted.

We have had for many years a very interesting field for work during the cold season down in this locality. The time came when we wished to extend our work in the mountains, and in doing this some friction seemed likely to arise, and we were in danger of conflicting with the plans of our brethren of the other Mission. This was the condition of things when I was appointed to Naini Tal in 1868. As soon as I learned the conditions existing, I proposed a meeting of the missionaries of both Societies, in Almorah. This meeting was held, Messrs. Budden and Kenneday representing the London Mission; Mr. Judd and

myself representing our Society. Our mutual friend, Sir Henry Ramsay, met with us, and we soon arrived at an understanding, and a division of territory was agreed upon that has been perfectly satisfactory from that day to this. We also formed a general organization, uniting all our Missions in the Provinces, for mutual help and improvement, under one general committee. Our plan provided for holding an annual meeting for both Europeans and natives, alternating between Naini Tal and Almorah, at which time it was proposed to hold a mass-meeting, bringing both classes into closer sympathy and contact, hoping thereby to awaken greater interest in the cause. It was thought that a large popular meeting of this kind might be the means of great good. And so it proved. Some most remarkable meetings were held. The first one was held in Naini Tal, in 1870, and it was one of the most impressive meetings I ever attended. Our Church was packed mostly with our native friends. Sir Henry Ramsay presided, and some stirring addresses were made by Europeans and natives. The effect of

ISA DAS AND FAMILY OF NATIVE CHRISTIANS.

the meeting in the Province was very far-reaching upon both classes, that is, Europeans and natives. Isa Das was baptized in Haldwane about this time.

It had a fine effect upon the natives particularly, as they like frankness, something they themselves are not remarkable for, and like to have European officials speak out directly on the subject of religion.

In addition to our central school at Naini Tal, we had several schools of a lower grade at different points out in the hills at a distance varying from ten to fifteen miles. These schools were held in the hills in the hot season, and in the plains in the cold weather. We had a few that continued the year round in the Bhaber. They required a good deal of attention, and when visiting them, it gave me an excellent opportunity to meet the people and preach to them. I made a point of always carrying with me a good supply of medicines, and so prescribed for the sick. If I found any specially bad cases, I arranged for them to come into one of our hospitals, where

they could have the care and attention needed. This they could not have in their homes in the villages.

These were very busy years: the care of the schools, the constant demands of the sick, attending at the hospitals, teaching the medical class, and all other incidental demands upon one's time. I wonder how I got through it all. In addition to all this, I had charge of a large English congregation, for which one service in the evening of each Sunday was held. This service was attended by Sir William Muir and family, and many others connected with Government. This service was only continued for about eight months in the year. The remaining months were devoted entirely to native work, such as supervising the schools and hospitals, and visiting the villages in the country about the foot of the hills.

In 1870 we had a visit from Rev. William Taylor, who was very celebrated as an evangelist in those days, and whose labors had been attended with great success in South Africa and Australia, and in other countries, as well as at home. In

South Africa he had preached through an interpreter to heathen natives with marked success; we hoped he might do so in India as well, but for some reason that method of speaking to the people did not succeed as we hoped it might. He held meetings among the natives quite extensively, and with some success, but his great work was done among English-speaking people. He spent about two months with us in Naini Tal, and was an inmate of our home for that period, and held a series of special meetings in our Naini Tal Church, and many started out in an earnest Christian life. Mr. Taylor was very well received by the English residents of Naini Tal, and we received great good from his stay among us.

While with us at that time, he and Mrs. Humphrey compiled and prepared for the press an English Hymn-book, with tunes, which he sent to England to his publisher there, and in due time it came out in very attractive style. Mr. Taylor sent us a present of two hundred copies for the use of our congregation. This book served a most useful purpose with us for a good number of

years, but it has now been superseded by newer publications.

Mr. Taylor's coming to us marks an era in our history as a mission. He soon recognized that his mission was to the English-speaking population. We have many such who are born in India. Many of them are of mixed descent and are known as Eurasians; to them, in every sense, India is home. There are others born in India, who are not of mixed descent, but India is their home; they have but little, if any, expectation of ever leaving it.

There are communities scattered about over the country, and in the large towns, and on the lines of railway, on the coffee and tea plantations, and about the mines of different kinds worked in various parts of the country. The largest English-speaking communities are found in the Presidency towns, or great seaports, as Bombay, Calcutta, Madras, and so on. Mr. Taylor soon found his way to these great centers, and important and most useful Churches have been raised up in all of those places. If any one famil-

iar with the history of this movement ever doubted that we have a mission to the English-speaking people of India, if they will consider what has been done in the way of Churches raised up, schools founded, and souls saved, I am sure they will doubt no more.

As a Church, I think we feel that we have had a very honorable part in helping to improve the moral tone of European society in India.

Mr. Taylor began his work independent of our Missionary Society, and his plan was that it should be carried on on a self-supporting basis, and it was carried on in this way for some years, but at length it was adopted by the Board, and is now carried on as all our work is, directly under the Missionary Society.

I have spoken of Mr. Taylor's visit to us as forming a crisis in our history. It does so in this way: our mission field had been definitely located as embracing Oudh, Rohilcund, and the mountain districts of Kumaon and Gurhwal. We had found it necessary to break over our bounds, in one or two instances, before Mr. Taylor's arrival.

His work extending over the South of India, made it necessary to extend our limits until we ceased to recognize any limits whatsoever. We came to feel that we must let God lead us, and He does not set bounds to his work as we are inclined to do. We have had many things to learn as the years have gone by, and among them is this: it is better to let God lead us by his Providence and Spirit as to where we should go and what we should do.

Before dismissing the subject of Mr. Taylor's visit, I desire to add a word as to how he impressed me. I had a very good opportunity to study his character as he appeared at that time. He was with us in our home for about two months, and he could not see just what God's plan was for his future. He had finished his work in our Mission in the plains, and he was now waiting to see where God would lead him. He waited very patiently for the Lord to show him His will. I think I have never seen such unwavering faith as he seemed to exercise. He seemed to feel that he and the Lord had a perfect understanding; he did

not seem to have a single doubt, under circumstances that most persons would have felt to be rather dark and forbidding. I felt that he was indeed a great man of God. He was peculiar in many things, but it seemed to me easy to see that he was a remarkable man, and that God was with him in a wonderful way. This was an opinion formed of him many years ago, before he became the founder of our extensive and wonderful work in South America, and our pioneer Bishop of Africa.

An interesting incident occurred this season, which may be worth mentioning. Our colporter Obadiah, whose field of labor was down at the foot of the mountains, when out on one of his tours, was overtaken by night when in an isolated nook among the foothills of the Great Himalayas. He was hospitably entertained by a Hindu family living in the region. The members of the family became much interested in what he told them about our Savior, and in the morning would take nothing for his entertainment, but insisted in paying him his price for a Testament in Hindee. In

a few months I had the great privilege of baptizing the whole family, which consisted of a father and mother and two sons.

That Testament was loaned to another family some miles away in the mountains, and I soon after baptized that family, and then several others. In a little time a Christian community was gathered in the Bhaber, in which we were deeply interested for many years. The families gathered in at that time are nearly all gone now.

In 1873, owing to malarial fever contracted down at the foot of the hills, I was induced to take a voyage from Calcutta around to Bombay on a coasting steamer. We visited all the ports along our route. I was especially delighted with our visit to Columbo, in Ceylon, where we were very hospitably entertained by a gentleman of the name of Ferguson, if I remember correctly. He was the editor of the leading paper of that place. They were a lovely family, and we enjoyed a day or two of rest in their lovely home, more than I can express. Their residence was situated in a grove of cocoanut trees, a few rods from the sea.

The breaking of the great waves on the shore as they came rolling in from the vast expanse of ocean off at the south, was like the booming of a cannon. The memory of those dear people has, through all the years, been very precious to us. They were Baptists, and a few days before had received a visit from some of their missionaries on the way to Burmah, who were at that time on the sea. By appointment, at a given hour Sunday evening, we sang a hymn which was written as a prayer for friends at sea, and then they were most lovingly remembered in prayer. We were much touched by this loving thoughtfulness, and could well appreciate it, situated as we were at the time. We had a most delightful trip over the pearl fishery ground to Tuticorin on the main land, where we had a wedding of a lady who had just come out from England, and was met by an engineer on a railway being built in the interior, some distance from the coast. We saw them married, got up as good a dinner for them as possible in the rickety old Dak Bungalow, and started them off in an ox-cart for their journey

into the interior to their home that was to be for a time. We had a most delightful stay of two or three days in Bombay, and then hastened to Allahabad to attend the great Missionary Conference to be held there, beginning on Christmas-day and continuing until New-Year's. This was a much larger meeting than the one held ten years before in Lahore, but it lacked the presence of the distinguished laymen who took a prominent part in that meeting. There were missionaries present from every part of India, and it was a very inspiring and memorable meeting. Another Missionary Conference was held in Calcutta in 1883, which was very successful. Another was held in Bombay in 1893. One has just been held in Madras, which seems to have been a large and important meeting.

Towards the end of this season, 1873, my friend, Pundit Nund Kishore, sent for me to come to Moradabad and visit him. I found him very ill and evidently nearing his end. He said, "I have not sent for you as a doctor merely, but I wish to talk with you and learn what I must

do to be saved." I urged him to accept Christ and trust in Him alone. I spent two days with him and explained the way to him as fully as I could, and I think he did accept Christ as his Savior, and continued to do so to the end. On two or three occasions he and his wife and all the members of his family would come in and kneel around his bed while I led in prayer. This means a great deal more than those who do not know the circumstances can well understand, for a high caste Hindu to call in his wife and family for prayer in this way was a very marked and impressive confession of faith in our holy religion.

I had the pleasure of introducing Brother and Sister Parker to the family, who, I knew, would delight to minister to them in their affliction, and returned to my home in Naini Tal. The Pundit died soon afterward, I believe a true believer in Christ, though he did not make a public profession of Him other than that made in his family. We have many such cases in India, who are never counted in our statistics as Christians; but

who can doubt that they are counted among the redeemed in heaven?

Towards the end of the season it became evident that I must seek an entire change. I could not get rid of the malaria, and was on the verge of nervous prostration. My medical friends all said I must get out of the country and return home. So, with many regrets, I bade my friends in India good-bye for the second time, after about fifteen years' service in the field, and returned to the United States.

CHAPTER XII.

Naini Tal, Pithoragarh, and the Tarai.

Upon my leaving Naini Tal in 1874, the English congregation had reached a point of development where it was felt that a pastor was needed for it who might devote his entire time and strength to its interests, and that his support could be provided by the congregation. I had been occupied with a large amount of native work of different kinds, as well as the medical work, which itself was enough to tax the energies to the utmost of one well and strong man, and could not give my chief attention to the English Church. My salary had been paid from home, so they could not command my services beyond what seemed proper to give, all other parts of the work being taken into the account. The English work we had always considered as a kind of adjunct to the other work, or as something thrown in, that we might do if we could without interfering

very much with our real work, which we thought to be among the people of the country or the natives. The Church had now reached a stage in its development when this did not seem to meet its demands.

The congregation had contributed liberally to the native work, and had enlarged the church building and helped materially in many ways, and ever stood ready to do anything they were desired to do for the furtherance of the work, but now they thought they might undertake the support of a pastor of their own, and so leave him free to give all his time and strength to the care of the Church. The matter was laid before Bishop Harris upon his visit to us, and upon returning to the United States he appointed the Rev. N. G. Cheney, of New York East Conference, to Naini Tal, who was most warmly received, and liberal arrangements were made for his support. In a short time a house was built by the congregation for the pastor's residence, and he soon gathered about him many devoted and loyal friends. His pastorate of six years was in every way a very

NAINI TAL ENGLISH CHURCH.

successful one. Many were helped and strengthened in the Christian life, and the Church was made a power for good in our Anglo-Indian community of Upper India.

During Mr. Cheney's last year a beautiful stone church was built at the lower end of the lake, a mile away from the Mission premises. In 1880 a most disastrous landslide occurred. The side of a mountain came down, sweeping away a large hotel and several other buildings contiguous to the Mission property, seriously damaging several of our residences, and especially endangering the Mission church. The cause of the disaster was a very heavy fall of rain. In thirty-six hours as many inches of rain fell; this loosened the gravelly soil of the mountain, and, the base having been dug away for building purposes, the whole mountain side came down, bearing large trees with it, and sweeping everything before it. This was the most destructive landslide ever known in the history of the place. A large amount of property was destroyed, and much more was seriously damaged, and many lives were lost.

It seriously damaged the station, and for a time threatened its destruction; but the Government at once set vigorously about repairing the damage and introducing precautionary measures, so the place was soon rendered far more safe than it had ever been before, and gradually public confidence was restored.

Our Mission houses were not actually destroyed, but they were badly damaged, and it was feared for a time that they could never again be safe enough to make people willing to occupy them. They were much battered and broken, and the rooms were filled to the ceiling with shale that came down the mountain side in the great storm. The Mission church did not suffer as much as most of our other buildings, but it was thought to be unsafe, and so measures were at once taken to build a place of worship at the lower end of the lake. This was completed in about a year. At the end of Mr. Cheney's pastorate of six years, I took over the charge from him. This was my third appointment to Naini Tal. The new church building had just been dedicated upon my arrival.

WELLESLEY SCHOOL.

2. Miss Easton, Principal. 1. Miss Sellers, Vice-Principal.

I immediately set about the renovation of the Mission property, and found that the buildings were not as badly damaged as was supposed to be the case. They were soon repaired, and gradually, as the people gained confidence, they were rented and occupied.

The same year that I took charge of the English Church, Miss E. I. Knowles, of New Jersey, came out to take charge of an English girls' boarding-school, which had been opened a short time before. She conducted this school for five or six years with signal success, and during her administration a fine property was purchased for the school, and it was placed on a substantial and permanent foundation. Under the able management of its present principal, Miss S. A. Easton, and her very efficient assistant, Miss Rue Sellers, it has become one of the best schools of its kind in India—one that does us the greatest credit, and of which we are all proud. I found a school also for English-speaking boys, which had been opened by Dr. Waugh during Mr. Cheney's pastorate. The Rev. H. F. Kastendieck, now of

New York East Conference, was in charge of it. The school was under the management of the English Church, through its pastor. It was conducted by a committee of gentlemen representing the Church during my pastorate of two years following. It then passed over into the hands of the Conference, and is conducted by a committee appointed by that body.

This school now has a fine property and location, and is prospering under the principalship of the Rev. Dr. Butcher. It is a fine school now, and stands well among other schools of the kind in the country. For a season I was engaged in native work, and spent some time in Eastern Kumaon and in the Tarai. In Pithoragarh, on the borders of Nepal, a very prosperous work had been built up by Dr. Gray and Miss Anna Budden. Dr. Gray had opened a hospital, which was much needed in this locality. The building was well suited to the needs of the place, and all of its appointments were excellent. I found it under the charge of Mr. Amos Miller, a very competent native doctor, who is still in charge of it, so far as I am informed.

BOYS' SCHOOL AT OAK OPENINGS, NAINI TAL. (Teachers and Pupils.)

1. Dr. Butcher, Principal. 2. Mrs. Butcher.

At that time, Miss Budden was on leave to the United States, and Miss Nickerson and Miss Phebe Rowe were in charge of the work in the women's department. They were both of them noble missionaries. A few years later, Miss Nickerson died on her way home, and was buried in the Red Sea. Miss Rowe died with us in Naini Tal, a few years ago, and we laid her away in our beautiful station cemetery, where Bishop Parker now rests. I can say without any qualification or doubt, that Miss Rowe was one of the most saintly characters it has ever been my privilege to know. She was greatly honored by all that knew her, whether among Europeans or natives. Her loss was greatly felt by us all in India.

We had several schools located at different points about the district out there. These were full of interest to me. I exceedingly enjoyed visiting them and meeting the people, who would come to the schoolhouse to see me, thus affording me an excellent opportunity to preach to them. I always made a point of seeing any sick people

that might present themselves, and I often went with them to their homes to see sick ones there, that could not come to see me, and often they would bring their sick out to intercept me on the road where they knew I would pass. There were a great number of lepers in this part of the hills. We had many cases presenting themselves at the hospital, in cases where the disease was in its incipient stages; that is, before it had so far developed as to be unmistakable. On Sundays, at the close of our morning service, a score or more of these poor unfortunate people would be found sitting on the ground, a little distance away, so as to be quite separate from the other people, waiting for us to speak to them and make them some small gift, to enable them to procure food. Since that time an asylum has been built for these people in that region, and they are well cared for now, both as regards their bodies and souls. The circumstances attending the opening of the asylum are rendered very pathetic by the case of Miss Mary Reid, who is the superintendent of it. Miss Reid is one of the missionaries of the Woman's

Missionary Society, and while home on furlough she felt that in some way, entirely unknown to her, she had contracted the dreadful disease. She consulted physicians in this country, but they were not familiar with the disease, and could not decide with any degree of certainty; but the general opinion was that it was leprosy. She left home and returned, feeling that she was a leper. On her way she consulted physicians in London who had been in India and were familiar with the disease; they gave it as their opinion that it was leprosy, but it is not always easy to diagnose the disease in its earlier stages, as I well know from actual experience. But Miss Reid went back feeling that this great burden of sorrow had been assigned her in God's providence for a purpose, and that was, that she should devote her life to ministering to these poor suffering people.

In due time an asylum was built on a beautiful eminence overlooking the shore valley, as you approach it from the west, and she has had charge of it for some years now. Miss Reid is a cultivated and devoted Christian lady, and has nobly

borne her heavy cross. She is doing a most gracious work of compassion, and she will have many stars to shine in her crown from among these poor afflicted people. I am glad to say, that according to my latest information, her condition is much improved, and she believes she is cured.

Miss Budden has done a great work in that part of the province, particularly among women. She had a great work when I knew it, which was quite a number of years ago; it must have grown a good deal since that time. I have heard it said that among the people generally in that region of the country, she is held in the highest regard and is honored by all.

To the north of Pithoragarh, up under the snowy range, near the pass over into Thibet, is the country of the Bhootias, where Miss Dr. Sheldon has labored untiringly for some years, and her devoted friend and assistant, Miss Brown, who is a Naini Tal girl, and whom I have known from her childhood. A few like Phebe Rowe and Miss Brown will amply repay us for all we have done for these people. I think we shall yet

have many missionaries raised up from among the English-speaking people of India. They are particularly well adapted to the work in some respects; they know the language of the natives from childhood, and, having grown up among the people, they naturally know them much better than we can who come to them farther on in life and from another distant and very different country. It is a very important matter for a missionary to know the people well and to sympathize with them; it is not a very easy thing for us to really come to know them; it takes time and effort to do this. Those born in the country have an advantage in this respect. I have felt for years that if we can reach English-speaking people, and get them baptized with the Holy Spirit, we would surely reach the natives and a revival would break out among them. I do not think the importance of our schools and English work generally in India is fully appreciated in this country. I think our schools for this class of people should have a heartier support at home than they seem to have.

At this point a few words about the hill peo-

ple may be well. As we come among them at first we are impressed by the fact that they are not like the plains people in many of their characteristics. The Hindus are of Aryan origin; their ancestors came from some place in Central Asia, probably Persia; a portion of the same stock emigrated to the West, entered Europe, and we are descended from them, so that we, and the ancestors of the Hindus, are of the same race. When the Aryans arrived in Upper India they found it already inhabitated by a people that came into the country from Central Asia farther to the East. These people are called Indo-Burmans, or Kolarians. The Aryans crowded them out of the plains and drove them into the mountains, where many of them may be found at the present time, not much advanced from what they were when the Aryans first came in contact with them. Generally in India they have been assimilated into Hinduism. They have accepted caste and call themselves Hindus. Buddhism, too, has filtered into the hills from the way of Burmah, so we find it in Nepal. Kumaon formerly belonged

to the Nepalese, and was taken from them by the British. We have no Buddhism in the hills, so far as I know, in the British possessions, or in the plains either. Buddhism is strong in Ceylon and in Burmah. There are about eight or nine millions of Buddhists in those sections, and about as many of the aboriginals living in the hills and wild parts of the country.

There came into India by the passes to the Northwest, the same that the Aryans, later, entered the country by, a class sometimes called Scythians, now usually known as Dravidians, probably from Turkistan; these swept on to the South and settled Southern India, but they have all been assimilated by the Hindus. Sir William Hunter thinks the number of undoubted descendants of the Aryans is probably not much more than about twenty millions. It must be seen that the assimilating power of the Hindu system is amazing. There are over two hundred and seven millions of so-called Hindus in India. There is very little attention paid as to what a man believes, or what he does, so long as he recognizes the

supremacy of the Brahmins, and obeys the laws of caste; so it can be seen that Brahminism or Hinduism is composed of a great mass of crude and gross ideas, systems, and observances, quite beyond the power of comprehension, certainly beyond our power or ability to explain. Hinduism is, in fact, a great mass of corruption, with very little redeeming connected with it. To me it is a marvel that the people reared under it are as good as they are, or that they have any good about them. Before passing entirely from Eastern Kumaon, it may be well to mention one incident that occurred at that time, that has given me much encouragement and satisfaction. A man of rather a high caste came to me one day, bringing with him a Testament in the Hindee language, and urgently entreated me to read it with him, and explain it to him. Though intensely pressed with work of many different kinds, I promised to give him a half hour each day, he coming very promptly at the hour named. We began our reading, closing with a short prayer. This was continued for several weeks,

until I left the place. Some months afterward, word came to me one day in Naini Tal that a man in a certain part of the station, who was dying with cholera, was most anxious to see me. I hastened to him and found him in the collapse stage of the disease, and evidently near his end. His mind was perfectly clear, as is likely to be the case with one dying from that fearful disease. He expressed his delight at seeing me, and said he wished to tell me how glad he was that I spent those hours with him in Shore, and taught him to know and love Jesus. He added, "I am not afraid to die; I am going to Him." He had victory through the blood of Calvary, and there, in that little hut—he lying on the ground, with no human friend near, and dying—was heaven. It was only one instance out of many of a similar kind; it was only one poor man—one soul saved—yet it was amply worth all I had gone through in course of my missionary life in India. The memory of that hour will never be forgotten.

This year I had charge of some interesting work in the Tarai. There is a class of people

through that section called Tarus. They were neither Hindus nor Mohammedans, and we knew very little of their history, as to where they came from, and what brought them where they were. We thought they gave promise of becoming Christians in a body, as the Sikhs in the Moradabad district did in the early history of our work; and along at different times through the years that had intervened, since Brother Thoburn had come in contact with them while he was living at Naini Tal, we heard of them, and hoped much from them, but somehow they never made any decisive move toward becoming Christians. They came to me and besought me to visit them. I did so, and spent some time among them. I found one thing seemed to stand in their way; they were exceedingly fond of drink. They claimed they could not live in the Tarai without it, as much of the year it is fearfully sickly all through that region. This, I think, had much to do in turning them from their purpose to become Christians, as we strongly insisted, as the first step, that they must abandon all forms of intoxicating drink.

This they were not willing to do. Had they lived in localities where we could have had access to them, I think it might have been different with them. As it was, they were surrounded by those who would have been bitter enemies to them had they became Christians, and being demoralized by drink, their convictions were not sufficiently deep to enable them to face the difficulties that confronted them. They knew that they could have but little help from us, as we could go into that section during only a very small part of the year; it would be suicidal to attempt it, so they felt that they would be at the mercy of their heathen and Mohammedan neighbors. So what seemed a movement full of promise, failed. Many others were on the point of embracing Christianity in that region, and no doubt would have done so if we could have properly cared for them.

We had a number of schools that we superintended for Mr. J. C. MacDonald, the officer of Government in charge of that district. Mr. MacDonald was a nephew of Sir Henry Ramsay, and

was a most excellent Government officer, and did a great deal to improve the condition of the people of the Tarai. Dr. Dease and myself rendered him what help we could in caring for the schools and dispensaries located at different points for the advantage of the people. We have every reason to think that our efforts were appreciated, both by Mr. MacDonald and the people themselves. He was a warm friend of us both, and was most ready to help us in every way in our work. He died in middle life from diseases contracted in this sickly country. His was a noble devotion to duty. He did, in fact, give his life for the people he presided over as a Government servant. I often thought of him as an example to me, and earnestly sought grace that I might be as faithful in caring for the souls of the people as he was in caring for their worldly interests.

This closed my third period of service, and, with many regrets, I felt it necessary to return to the United States, regarding it probable that my work was done in India.

CHAPTER XIII.

The Hindu People.

THE last census, that of 1901, makes the population of India to be 294,382,676. Of these there are 207,147,023 Hindus, and 62,458,077 Mohammedans. These are the people with whom we have to do chiefly in Upper India, where our Missions were originally located.

The importance of a thorough knowledge of the people to a missionary, and, in fact, to any who would approach them understandingly, with a purpose of gaining an influence over them and doing them good, can not by any means be overestimated. Therefore, I propose to insert a chapter on both these classes, and I trust my long and intimate acquaintance with these people may be considered a sufficient apology for any seeming lack of unity in the plan of this work.

It seems that the Hindus are, like ourselves,

of Aryan origin, and, from what we can gather, they came from some place in Persia and entered India by way of the passes to the northwest, and settled somewhere to the north of Delhi, in what is now known as the Panjab, about 2,000 years B. C. They were a noble race, large, well-formed, thoughtful, and intelligent. They were an agricultural people, and kept flocks and herds. They had a decided religious tendency, and worshiped one Supreme Deity. The relations of the family were known and valued, woman was accorded her rightful position, early marriages were discredited, there were no idols among them at this period. They had their priests who were their religious teachers, and were respected and looked up to as such. Their sacred books are called Vedas, from Vid, to know, and are four in number. The first of these, the Rig-Veda, is composed of hymns used in worship. The Vedic period of Hindu history dates from about the fourteenth century B. C., and extends to the time of Manu, in about the seventh or eighth century B. C. The Vedas were not reduced to writing

until somewhat later than the fourteenth century; but were in use orally before that. They recognized one Supreme Being, but the elements of nature they regarded as manifestation of Him. Indra was the god of rain, Agni the god of fire, Surya the sun, Ushas the dawn. They seemed to have been greatly impressed by natural phenomena, and these manifestations were regarded as inferior forms of the Deity. Along through these centuries the Sanscrit ceased to be a spoken language; if it ever had been, it now ceased to be generally understood. The priests alone knew the mystic texts and sacred rites. An error in pronunciation might prove the destruction of the worshiper. All this worked for the elevation of the Brahmins, and gradually they grew into a caste, into which no one could enter who was not of priestly descent. The Code of Manu was evidently the work of the Brahmins, and it was so constructed as to work for their supremacy.

Then followed the period of philosophy and ritualism. There are three systems of philosophy: First, the Nyaya, which may be denomi-

nated as theistic; second, the Sankhya, which is atheistic; the third, the Vedanta, which is pantheistic. It had now become a period of speculation and ritualism. Nothing is real, all is Maya, or illusion; a shadow or a dream; God is all, and all is God.

While speculation was thus busy, sacerdotalism was continually strengthening its hold upon the people. The Brahmin had made himself indispensable in all sacred rites; he alone could pronounce the words of awful mystery and power on which depended all weal or woe. On all occasions the priest must be called in and implicitly obeyed. Never was sacerdotalism more complete or more arrogant and tyrannical. Then came in the system of caste, stereotyping the existing order, declaring against all change, and making it a sacred institution. Form is now declared to be more important than doctrine or the gods themselves. Covering this period of ritualism are the six Shasters. Then covering the period of modern Hinduism are the eighteen Puranas.

Along with pantheism came in polytheism

and the doctrine of transmigration. Hinduism is a strange medley of these systems. It has absorbed into itself the local deities and demons of the Animistic races. Indeed, it has absorbed every system of belief it has come in contact with. Buddhism arose as a protest against the arrogance and corruptions of Brahminism, and when they failed to overcome this system by force, they resorted to their usual artifice, and incorporated Buddha into their pantheon and made him the ninth incarnation of Vishnu.

Brahminism has, however, never for one moment failed to maintain its claim to supremacy, and the sternest restrictions of caste. Men may do what they like, believe what they please; as long as they observe these two things, they are regarded good Hindus. Macaulay said of Brahminism: "All is hideous and grotesque and ignoble. The thirty-three gods of Vedic times have been increased to three hundred and thirty-three millions of gods. The vilest acts are unblushingly ascribed to their gods. The very best of them are impure, and some of them are vile be-

yond anything we can imagine even. Kalee is a bloodthirsty demon, and yet multitudes worship her to-day. The whole system is impure and corrupt beyond description. The gods are liars and impure; why should the people be anything else? You can not expect the people to be better than the gods they worship." The whole system of Brahminism is corrupt and hideous. I have seen things with my own eyes in Naini Tal, right alongside a high form of Christian civilization, that I could not speak of. I have witnessed things in their temples so vile and impure that they can not be spoken of. I have come in very close contact with the people, not only as a missionary, but as a medical man, and I know how very corrupt the people are.

I do not charge it so much against the people as against the system. It is dreadful to think of what Hindu mothers teach their children of the doings of their gods. Some people in these days are talking about the beautiful things they find in the Brahminical system. It is beautiful to see young women married to the gods in the temples, and the worship of the "linga" is beautiful as al-

legory. I have only to say all this shows what poor mortals we are and how easily duped. These young women are common characters and bring gain to the Brahmins as the price of their vileness. The beautiful things of Brahminism are indeed Maya and illusion.

The heathen are wicked; they are sunken in fearful depths of sin. This is the fact; and only the Gospel of the Son of God can save them. That can do it, as we know; we have seen it save them and make them pure, good, and lovely. A very superior native gentleman, highly educated, and holding a high position in one of the departments of the medical service of the Government, was at one time much exercised on the subject of religion, and he met me with this statement, as I urged the claims of Christ upon him: "It is impossible for me to live a pure life. I will not be a hypocrite." The Hindus are to me an interesting people; I can make allowance for them; we could not expect anything better of them when we consider the system under which they are reared.

The most prominent and characteristic institution of Hinduism, other than Brahminism, is caste. The power of caste is as irrational as it is unbounded. The touch, even the shadow, of a low caste man pollutes the man of caste pretensions. The high caste man honors and worships a cow, but shrinks from the touch of a man of low caste. It is a terrible system, holding men in bondage worse than African slavery. Its whole tendency is to divide and separate men and make them regardless of each other's welfare. It makes them indifferent to the needs and sufferings of others.

The higher classes are polished in their manners, have quick active minds, and are fond of learning, as a rule. Very many are seeking education, but the great mass of the people are exceedingly poor and ignorant. Their ideas of sin and righteousness are totally different from ours. Their religious duties chiefly consist of repeating the name of a god, or offering a brief sentence of prayer, bathing, observing the rules of caste, making the required offerings to the Brahmins, or at the temple. No sense of moral obligation seems

to enter into the thought of a Hindu. If he seeks to propitiate his god, it is that he may do him no harm.

I do not think that the Hindus are naturally cruel or hard-hearted, more than others; but they are selfish no doubt, and indifferent to the wants of others; their system makes them so. Woman is assigned an inferior position, but she is by no means always kept in it. The case of widows is extremely hard; many of them are mere children, and are denied everything calculated to brighten the life of a child. Early marriages are also one of the abuses of Hindu society. The age of consent has now been raised to twelve years.

They are intensely conservative and proud of their religion, and very unwilling to relinquish it. It is very much against their feelings to receive their religion from foreigners. The Arya Samajh is an effort to reform Hinduism by restoring the authority of the Vedas. The Brahmo Samajh is also a kind of compromise, accepting some things from the Christian religion and retaining the best of their own system.

They have but little enterprise in business pursuits, and are content to follow in paths already made. They have but little public spirit, and less of what we call patriotism. I am inclined to think, however, that this is growing on the whole.

They do not lack mental activity, but they do lack in character, in breadth of view and firmness of grasp, and self-reliance in cases of unexpected emergency. They lack versatility and originality. They are clever copyists and clerks rather than originators and masters. They seem utterly to lack the inventive faculty. The higher classes are given to speculative thought, all enshrouded in a blind fatality. The lower classes are ignorant and inclined to indifference. As you mingle with them you hear much of "kismat ke bat," that is fate. They meet reverses stoically; "it is my fate," they say. Large numbers are now becoming Christians, especially from the lower classes. Some of our native Christians are filling high and responsible positions. All classes among the Hindus, I think, have a very high conception of the character of our blessed Lord.

CLASS OF CHRISTIAN GIRLS.

One Generation from Heathenism.

CHAPTER XIV.

The Mohammedans of India.

I HAVE stated in a former chapter that the last census makes the Moslem population of India 62,458,077, which is nearly one-third of the population of the whole Mohammedan world. They are very numerous in Upper India, especially in the cities and larger towns. As they were the rulers of the country for nearly six hundred years, until the British period began in 1757, they naturally have a good deal of influence and power still. As a class they are much improved from what they were a hundred and fifty years ago, when they first came under British rule.

Mohammed was born in Mecca, in Arabia, in the year 569. At the age of forty he claimed to have been commissioned of God as a prophet, and that his mission was to convert the world to the true faith. He soon gained proselytes, raised an

army of Arabs for the subjugation of the world. The career of conquest was begun by Mohammed himself soon after his flight to Medina in 622, and was carried on with great vigor by his successors, so that province after province, and country after country, were overcome in rapid succession. The purpose was to establish by the sword a universal empire, in which there should be one prophet and one religion. The Mohammedans were from the first violent opposers of all idolatry. Their creed was summed up in these sententious words: "There is one God, and Mohammed is his prophet." Every country or city they overcame was required to embrace the faith of Islam and pay tribute. In case of refusal the men were put to death, the women and children were reduced to slavery. It is said that the followers of the prophet overcame Persia, Egypt, and Spain in two or three campaigns; but it was nearly three centuries after the first invasion before they were able to gain any substantial footing in India. There had been several invasions of the country by the Mohammedans before their

supremacy became established, which dates from 1206 A. D., the time of Kootub-ud-deen, who was the first to occupy Delhi as the seat of Moslem power. A celebrated monument of his reign exists in the Kutub-Minar, one of the most beautiful shafts in the world, two hundred and thirty-seven feet high, about twelve miles out in what is known as old Delhi.

The most remarkable of all the Mohammedan dynasties that arose was that of the Moguls. The Moguls were a tribe of Tartars who roamed with their flocks through Central Asia as far as the Chinese wall. Genghis Khan was their leader. Many of them had come into India with the leaders of different invasions, and remained in it. Baber was the founder of this dynasty. His reign began in 1526. He was succeeded by his son, Humayun, and he again by Akhbar, who was, without all doubt, the greatest and best ruler India ever had among the Mohammedans. He was succeeded by Jehanghir, and he by Shah Jehan, and he again by Aurungzebe, during whose reign it became evident that the Mogul power had

entered upon a period of decay. Strife and corruption at court, disorganization in the camp, and general and widespread discontent among the people on account of the imposition of the jezzia, a poll-tax, levied by Mohammedans on all subject to them, and excessive taxes on the land, indicate clearly that the process of decline had set in.

Thirty-six years later, Nadir Shah, king of Persia, invaded India. During his occupancy of the city of Delhi one of the most dreadful massacres took place that is known in history. For two days the streets ran with blood. No country in the world has suffered more from invasions than India. This was the last. A little more than a score of years brings us to the end of the period of Mohammedan supremacy in India, and the beginning of the Christian period of her history, a period in which the country has enjoyed the blessings of peace and security as never before.

The kings of the Mohammedan period were generally corrupt and almost constantly engaged in wars to extend their dominions or to spread the Mohammedan faith. They gave little atten-

tion to the improvement of the country or to the needs of the common people. They cared but little for them except to plunder them. There was scant protection for life and property. In those days many Hindus were forced to become Mohammedans. These rulers, with few exceptions, were cruel and utterly unprincipled, caring literally nothing for the prosperity and happiness of their people. Perhaps Baber, Akhbar, and Shah Jehan may be regarded as exceptions. There is very little, indeed, to be found in the Moslem period that commends it to the enlightened judgment of the present day.

The Mohammedans are a vigorous, self-asserting people, inclined to look with contempt upon others, and to be intolerant, vindictive, and immoral. Their system is bad and can but tend to immorality.

They look and appear much like the Hindus; to one who is strange to the country, they are distinguished with some difficulty. There are some slight differences in dress; their houses are much like those of their Hindu neighbors; they live

together on the same streets, and their style of living is in many respects similar. Their food is much like the Hindu's, with the exception that they use meat as an article of diet, while the Hindus abhor it. They have no caste; but living in close contact as they do with the Hindus, they are much influenced by them as to their customs, more than they themselves often realize. In many Moslem countries they will readily eat with Christians, but in India they will very seldom do this. The arrangement of society with them is much less complex than that of the Hindus. Through Upper India, they usually observe a fourfold classification, into Sayad, Mogul, Pathan, and Sheikh. The Sayads are the most honored of the four, as they claim descent from the prophet himself. The Moguls are, as the name implies, descendants from the Tartar conquerors of India. They are less numerous than the other divisions, and in some cases still preserve a marked Turanian type of countenance. They are generally known by the title of Beg affixed to their names, and often use the prefix Mir, or Mirza, from Amirzada, son of a noble.

The Pathans are of Afghan origin, and distinguish themselves by the title Khan, which they affix to their name.

Sheikh is more common. Any one who does not belong to either of the classes before named, is, or may be, called a Sheikh. Those who become converts from Hinduism usually take this title, and from having been used so commonly it has long since ceased to have any special meaning or value.

The Mohammedans are divided into two great divisions, the Sunnis and the Shias, and to these may be added two others nearly as important—the Wahabis and Sufis.

First, the Sunnis are regarded as the orthodox party. They accept Abu Bekr, Omar, and Othman, as well as Ali, as legitimate successors of the prophet. They hold to tradition, and by it neutralize some particulars in Mohammedan law that are of an objectionable nature, affirming that Mohammed himself repealed them, though they are still in the Koran. They are divided into four great sects, the Hanifs, Shafis, Malikis, and Hambalis.

Second, the Shias regard Ali, the husband of Fatimah, the prophet's daughter, as the true successor of Mohammed, and that Abu Bekr, Omar, and Othman were impostors or usurpers. They hold to traditions, and the twelve Imams, beginning with Ali, and ending with Abu Kasmi, the Madhi, who, they claim, is still living, and that he will yet appear and lead them in the conquest of the world. This belief is seemingly dying out since their disappointment in regard to the so-called Madhi of the Soudan some years ago. They observe the commemoration of the Imams, Ali, Hassan, and Hussain at the Moharram with great enthusiasm. The Persians are usually Shias, while Turkey is the stronghold of the Sunnis, and this accounts for the bitter antagonism between the Turks and Persians.

Third, the Wahabis are a very fanatical and bigoted class, a very dangerous element in the political interests of the countries where they are numerous.

The fourth class, the Sufis, are not very numerous, but they have great influence in some

places. Their creed seems to be a mixture of Mohammedanism and Pantheism.

Mohammed in his early life seems to have been a sincere seeker after truth, and gave promise of becoming a great religious reformer; but it is doubtful if he was what he appeared to be. It is certain that soon after the Hegira he threw off the mask and assumed his true character as an impostor and hypocrite. He resorted to the sword to spread his doctrines; he declared war, made treaties and broke them, encouraged assassinations, and ordered general massacres on the assumed authority of a revelation from God. In his private life he gave way to his baser passions and answered criticism by pretended revelations from heaven. There can be no question but that during his last years he became corrupt, vindictive, and cruel.

The Mohammedan system has in it some truth, but it is mixed with much that is base and corrupt. They believe in one God, and are bitter opponents of all forms of idolatry. They reject the doctrine of the Trinity, but admit that

our Lord was a prophet. They deny that he was put to death on the cross. They have no atonement, they believe in a heaven of voluptuous and sensual joys, and in a hell for all infidels. They believe in angels good and bad, and are great fatalists. They admit the Divine origin of our Holy Scriptures, but say we have corrupted them.

The Moslems of India are in most respects in advance of those in most, if not all, other countries. This is owing to their close contact with Christianity in India. The Government is Christian, and for nearly a hundred years has been open to missionary effort.

Every missionary in Upper India comes directly in contact with them while pursuing his work. In the cities they form a part of every congregation he addresses. A portion of the scholars in every mission school are from this class of people. They have come in close contact with all our evangelizing methods for many years, and it has had its influence upon them. They were quick to see that they must avail themselves of the advantages of education offered by Government

and by missionaries, or they would be left behind by their Hindu neighbors in securing positions of honor and emolument offered by Government, and by business establishments in the present day. They saw that they must not depend upon their system of education in Arabic and Persian and the Koran, but that they must acquire the English language, and become acquainted with geography, history, and mathematics, if they would anything like hold their own. The consequence is that we have a constantly growing class of educated and advanced men who are not satisfied with the old order of things. They see the great disadvantage at which the doctrines of Islam appear, placed alongside the teachings of our Lord Jesus, and they are beginning to demand reforms. They are coming to understand that their polygamy, concubinage, and seclusion of women must be abandoned. Great changes are evidently passing over the Moslem population of India. They are investigating the grounds of their faith in the Koran and the general teachings of Mohammed with a thoroughness and fairness never

shown before. They are considering the claims of Christianity in a far better spirit than they have shown in former days. The work among them in India is very hopeful of great results in the near future. A fair proportion of converts in our native Christian Church have come from among the Mohammedan population. A considerable number of the very ablest ministers in the native Church have come from these people.

CHAPTER XV.

Again Pastor of the Naini Tal Church.

In 1894 I again went out to India, after an absence of ten years, and much to my surprise was appointed to Naini Tal. Dr. Waugh had been in charge of the native work and was now desiring to return home on leave, so I took over charge of the native work from him, and at the same time I was to relieve Mr. Stuntz of the care of the English Church. Mr. Stuntz was principal of Oak Openings Boys' High School, and the care of this institution taxed him to the utmost, and he felt that he must be relieved of a portion of his work. Immediately after Conference he was taken ill, which proved so serious that he was obliged to return to the United States. I had expected to have his assistance in conducting the services of the English Church, but now the whole of it fell on me. I was much disappointed in this,

as I had anticipated great pleasure in being associated with him in this work.

I now propose to explain, as well as I can, the exact situation of this department of our work. It is not easy for people here at home to understand just the condition in India, particularly in regard to English work, and not the interest is felt in it, it has seemed to me, that its importance demands. It was now ten years since I made over charge of this Church to the Rev. James Baume, who came out to relieve me so that I might enter native work. Of course, in this period, many changes had taken place. Sir Henry Ramsay had retired and returned to England and had passed away. Mr. MacDonald had died. James Fraser had gone to New Zealand. Many others had died or gone home to England. Most Europeans in our part of India are in Government service in one form or another. The regulations of the service require them to retire at a comparatively early age, when they usually return to England to spend their declining years. Very few indeed make India their home after

their term of service has ended. This makes English society very changeable, especially in a place like Naini Tal. This being a summer resort, people were coming and going continually; our congregation not only changed from year to year, but it changed a good deal in course of a single season. We would have many during the latter part of the season that we did not have during the first part of it, and some that we had at the beginning we would not have at its close. The Government allows a month of leave a year to most in its service. This may be saved up, and three months taken every third year. Many do this way, and so have three months in the hills at a time. This, some take the first half of the hot season, others take the last half; the hot season continues about six months. So the congregation changes a good deal about the middle of the hot season. This feature of our English work has its disadvantages, of course, but the circumstances are peculiar in India, and these must be considered. I have always felt it to be of the greatest importance to keep a warm religious at-

mosphere at a great center of influence like Naini Tal. People would come from distant and isolated places, where for many months at a time they would have no religious privileges whatever, so far as Church going is concerned. In some cases people so situated would become indifferent as regards Church going, but generally English people are pleased to attend Church when such privileges are afforded them. Many who are secluded feel it very much, and long to hear God's Holy Word preached. In all the years I have had charge of our English Church in Naini Tal, I have tried to make our services helpful to all, not by any means forgetting these cases. I have often had assurances of appreciation of our services by those who were far away, and many years afterward. A Christian man's influence in India is multiplied sevenfold beyond what it is at home, under all ordinary circumstances. So it may be seen how important it is that those who bear the name of Christ should be Christians indeed. The sentiment expressed in Charles Wesley's hymn

No. 805, in our Hymnal, has a meaning in India that to me it has never had elsewhere.

"We for Christ our Master stand
Lights in a benighted land:
We our dying Lord confess;
We are Jesus' witnesses."

It is this that makes our English work in a place like Naini Tal so very important; it reacts with such peculiar force upon our native work. Every European life in India is a power for good or evil in influence upon the natives. This is one of the great obstacles in our way that does much to hinder the progress of the work—the irreligious lives of many Europeans—the people see.

A few years ago the headquarters of the Bengal army were located at Naini Tal. This brought quite a considerable number of superior young men to Naini Tal as permanent residents, who were employed in the various offices. Many of these are members of our congregation. There are a few soldiers every year in the place who choose our Church as their place of worship. For

each of these the Government pays into the funds of the Church one rupee a month. There are a number of families engaged in business who come up regularly every season and carry on their business in Naini Tal during the hot weather, and go to some station in the plains for the same purpose during the cold season. These families come to Naini Tal early in April, and go down to the plains in October. There are a few families who live permanently at Naini Tal. Then we have our boarding-schools, Wellesley for girls, and Oak Openings for boys. These, with the teachers, attend one of the services at the church on Sunday. The evening service at five o'clock is most largely attended. Our church seats about three hundred, and during the season it is well filled at the evening service, and a more inspiring congregation it has never been my privilege to preach to. Many missionaries are with us from time to time for a few weeks during the season, from almost every part of India. I have at different times spent about sixteen years in Naini

Tal; for fourteen years I have had charge of the English congregation. It has always been a delight to serve this Church. In a pastorate extending over many years at home and abroad, I can say that my last term of five years with this congregation was the most delightful of my life. The most perfect harmony prevailed, and a spirit of enthusiasm in work for Christ that was most encouraging and inspiring. It was our custom to observe the first week in June as a season for special revival services, and we often had seasons of great refreshing. In one of these seasons sixty or more of our young people started in the service of Christ. The memory of those dear people will ever remain with me, and I shall never cease to pray that from among them some may arise who will go forth as apostles to India's unsaved millions.

I have spoken of our schools in a former chapter, and have tried to show their importance to our work. This I am sure can not be overestimated. These young people are sure to occupy

positions of responsibility in the future where they can do much to help the cause of Christ, if they become earnest living Christians. I hope to furnish some illustrations showing the fine school buildings of Wellesley. Through Miss Easton's able management the whole magnificent school property is clear of debt. It is in every way thoroughly well equipped for school purposes. Two valuable dwelling houses are owned by the school, outside, for rental; these are free of debt and form a basis for an endowment fund. In addition they have a beautiful property about fifteen miles away down at the foot of the mountains for a winter home, and that furnishes fruit and vegetables for the use of the school. This school has a truly magnificent property, and no school in India stands higher educationally. Oak Openings, too, has a bright future before it under the vigorous management of Dr. J. C. Butcher. Rev. Mr. Craven, now of Evanston, Ill., built a fine business block, which he designed, when paid for, to form an endowment for Oak Openings School.

While I was there we formed a company, took over the building with its debts, and are now trying to pay for it. When once this is done and the debt removed from the Oak Openings estate, the school will be put on a splendid footing. If some one could be found who would give them twenty thousand dollars, I can think of no place where this amount of money could be put that would be sure of yielding so large a return in the way of good.

In the first illustration may be seen our commodious school building, with its fine tower and clock, for native boys. This was built by Mr. Craven also, and is a worthy monument of his wisdom and energy. This is the oldest school in our entire mission, and has done a grand work for the native community of Naini Tal. There are but few of the permanent residents who have not at some time been pupils in this school, and they are generally firm friends of the Mission, and very favorably disposed towards Christianity. I firmly believe the time will come when much fruit will

be gathered from the seed sown through this school. The services of the native Church are held in the old Church, or Mission Chapel, the first one built by us in India. This Church has a pastor of its own, a fine Sunday-school, and a good congregation during the season.

In these days there does not seem to be as much done in direct evangelistic work among heathen natives as there was years ago. At that time the number of native Christians was small, but now, as it has increased, it has brought special cares along with it, so that the time of the workers has been largely taken up with caring for those who have become Christians or are desiring to become such. It is very manifest that God is ready to give us the people as fast as we are able to care for them. It is absolutely necessary that those who are received into the Church should be instructed, otherwise the Church of the future will be but little better than the heathen themselves. This is a burning question at the present time in our work in India. It is claimed that

more than a hundred thousand people are asking admission into the Christian Church in India at the present time. Can we imagine what that means—the responsibility it carries with it? We may put these people off for a time, but it is attended with much risk to our work to do this.

The curtailment of our work from year to year for some years past has been attended with many unhappy consequences, and has caused much embarrassment. We decline to baptize people because we can not provide teachers for them. It is hardly possible for them to comprehend this. They see how we dress and live, and not unnaturally they think we can do anything we desire to do. It is not strange they come to think that we do not care for them, and if their patience is taxed too long they may turn against us and hinder others from coming to us. I am thankful to say that our prospects are brightening in the field. The increase of our funds last year, and a prospect of a larger increase this year, are inspiring hope in the minds of our missionaries. I can re-

member when every door seemed closed against us, and how hard we labored to open them; now it seems every door is open, and we are entreated to enter, but we dare not for lack of funds to sustain the work.

The period of my service extends through forty-three years, from 1857 to 1900. This is divided into nearly equal parts between my home Conference and India. That my service in the Mission should have been so broken in upon is a matter of much regret; but unavoidable circumstances seemed to make it necessary.

In all my absence from the field I was not an occasion of expense to the Missionary Society; but for one year.

I spent twenty-one years in India. Counting journeyings to and from, and furloughs allowed, my service would count much more.

Age and broken health seemed now to make it best for me to return home, and after forty-nine years in the active ministry, at home and abroad, to seek to be relieved from the duties of the effective relation.

I have had many regrets since returning in 1900 that I did not arrange to spend my declining years in India. I might have done much to aid the work in many ways, I think, even though I could not have done full work.

I desire to express the deep sense of gratitude I shall ever cherish to our Missionary Board, and to the Secretaries, for the many kindnesses received during the years of my connection with them.

CHAPTER XVI.

A Call to This Work.

I AM not quite willing to conclude this account of my personal connection with this great work without a few words to young people who are contemplating the possibility of engaging in this work. I regard it the greatest and most glorious work to which young men and women can consecrate their lives. The call has never been more urgent than now. Hundreds will be sent out in the near future where scores only have hitherto been sent. The world is not yet won for Christ, though much has been done and great achievements realized; but yet much remains to be done. In fact, the work is but little more than fairly begun.

The Madras Missionary Conference, in April last, made the statement that at present there is in India only one missionary to every 150,000

people, and it is urged that the number be increased so that there may be at least one missionary to every 50,000. This would require that twice as many be sent out as there are are now in India.

Closely connected with the subject of a call to this work, is that of obligation to give the Gospel to every creature. Christ said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit; teaching them to observe all things whatsoever I command you; and, lo, I am with you alway, even unto the end of the world."

It would seem that this must settle the question of obligation in the mind of every loyal disciple of Christ. The command is too clear to admit of any doubt. No conditions are interposed; it is not, Go if convenient, if you feel disposed to go, or if everything favors. Nor does He say, Go if you are wanted, if the people invite you and are waiting to receive your message; but because they need the Gospel and Christ bids you carry it to them in all haste. The command

is general, and is binding upon all. All may do something to extend the kingdom of Christ, and *obligation* is equal to *ability*.

The fact that we can not do as much as some others is no reason for not doing what we can. The little we can do is important and essential, as well as the greater things others may do. Whatever we do for Christ in the true spirit of a disciple, be it little or much, will be accepted and will not fail of its reward. Not every one can go in person, but we can go or help others to go. Christ was himself a missionary. His Church must be a missionary Church to the end of time. It has been successful in the past only as the missionary fire has glowed upon its altars; it will only be so in the future as this condition is observed. There is such a thing as apostolic succession. The true succession is in the spirit, not in the letter. It was made solemnly binding upon the apostles and their successors to the end of time to give the Gospel to every creature.

So long as there is one human being in any place on this wide earth that has not heard the

glad tidings of salvation, this obligation will continue binding upon us as the disciples of Christ. We live in a grand time—the best the world has ever seen. More has been done for the spread of the Gospel during the century just past than in the whole Christian era before it; and who can doubt that we are on the eve of far greater things than ever before witnessed? The world is being stirred as never before. It may be in opposition, as seemed to be the case a little while ago in China, but be it so; this is better than apathy, though it is now generally believed that this recent outburst of wrath was rather anti-foreigner than anti-Christian. Such seasons of seeming defeat indicate that great triumphs are near at hand. It was so with the great sepoy mutiny in India in 1857, when it seemed that everything belonging to Christianity must inevitably be swept away, but it was not. On the contrary, in the end it put the country far ahead, and Christianity took a firmer hold and progressed as it otherwise would not have done. It will be so in China. I may say rather, it is already evidently so. These convul-

sions are but the birth pangs of a new and better era for the world and for the cause of Christ. The blood of the martyrs has been in every age the seed of the Church. God rules, and persecutions and wars are overruled for the furtherance of righteousness in the world. It would be a mistake for any one to go out without a conviction that he is really called to this work, as such a conviction is necessary to sustain one in it. Some may say it is a question of expediency, or preference, only. Some say this in regard to the work of the ministry, but it is a low view to take of it. We believe the Lord chooses his ministers, and lays upon them the obligation to preach the Gospel. The necessity is laid upon them, and they are made to feel that they must go forward in this work. The call to be a missionary may not be just like a call to the sacred ministry in all of its aspects, but it is similar in some of its features at least. In a sense it is true that God calls us to every kind of work in his vineyard. "The steps of a good man are ordered of the Lord." "And thine ears shall

hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right or to the left." (Isa. xxx, 21.) Certainly it is reasonable to suppose that there would be a somewhat special call to a great special service like this. As a matter of fact, I have never known a successful missionary who did not feel that God as certainly called him to this work as he did to the ministry. The impression will be made upon the mind by the Holy Spirit in some way that we are called to it. This impression will be so strong, as a rule, that it can not well be removed. I firmly believe God as certainly calls women to this work as he does men. It is one of the wonders of the age what women are doing for Christ. In addition to the impression made upon the mind, other things must confirm and sustain it. There must be good firm health, with no special tendency to disease of any kind. One must have good natural abilities and at least fair attainments. I think special stress should be laid upon the importance of good judgment and tact, ability to master foreign languages, and to utilize strange environments. The

importance of these things can not be overestimated. One must know human nature, and how to adapt one's self to it. We must know the people to whom we go, have sympathy with them, appreciate their feelings and difficulties, and be able to see things as they see them. We can never win the people to Christ only as we win them to ourselves first, and to this end we must gain their confidence, and we can only do this by convincing them that we know how things appear to them. Knowledge of human nature, sanctified common sense, are indispensable qualities to make a successful missionary. The highest literary attainments, while not absolutely necessary in every case, will find ample scope for their fullest exercise. It will be greatly to the advantage of any one going out to India particularly, to have spent some time with one who has had experience in the field. It would save him from many mistakes and mortifications. I think it is a mistake to send young people out, in these days, ignorant of everything they need to know about the countries and people to which they go. It would be

better for them to have a year or two for special study of the languages, history, customs, and habits of the people to which they go. There are facilities now for preparation of this kind which we did not have in former days. There are excellent institutions now for such study, where every facility is offered young people in this special line.

Some think it better not to begin the study of the language until arriving upon the ground, but I think it is wise to begin at once, if possible; study anything and everything that will be likely to increase one's efficiency in the work. Many years ago, Dr. Durbin sent to me, to study the language while waiting, a young man who was under appointment to India, but could not leave for his field for some months. It so happened that some months later we went out to India together. We went the long route around the Cape, and when we arrived in India, to his great delight, he found he was ready to enter upon active work, greatly to the advantage of the Mission at the time. This was Dr. Hoskins, who, after almost

twoscore years of remarkable, useful, and successful work for Christ in Cawnpore, suddenly passed from his work on earth to his reward in heaven, a few months ago.

It is taken for granted that a missionary must have grace, a passion for souls, with supreme loyalty to God and the Church that sends him out. Without these qualities he will fail, whatever other attainments he may have. What a glorious opportunity presents itself to truly consecrated young people, well equipped for the work. O, may a great army of such be raised up and thrust out into the field already white to the harvest!

I will only add a few words as to my own personal call to this work. My first distinct impression of a personal call to missionary work abroad was received in a missionary meeting held in Lawrenceville, St. Lawrence County, N. Y., an appointment on my first charge. It was on Sunday evening. Rev. Thomas Richey, who was a pastor of an adjoining charge, had come to assist me, and had just closed a very stirring address, when the choir sang the hymn beginning,

"Ye Christian heralds, go, proclaim
Salvation in Immanuel's name;
To distant climes the tidings bear,
And plant the Rose of Sharon there."

While singing this verse it suddenly flashed over me that this was in some special way designed for me, and that I would have some part to take in this great work. The thought appalled me, and I began to think of difficulties and dangers to be encountered, and to say, "Impossible! I am not good enough or brave enough for such a great and glorious work." Then followed these words:

"He 'll shield you with a wall of fire,
Your heart with holy zeal inspire;
Bid raging winds their fury cease,
And calm the savage breast to peace."

I then and there surrendered myself to God for this service. From that time I had no doubt but that God had chosen me for this work, and that in due time the way would be opened. Three years later the call came from Dr. Durbin for two young men for India. I responded to the call. If I had a hundred lives I would gladly give them all for that beautiful but dark land.

CHAPTER XVII.

The Progress of Missionary Work in India.

It is claimed that the Apostle Thomas visited India to communicate the knowledge of our Lord Jesus to the people of that country. This, however, is not well authenticated. A missionary named Thomas lived and labored in some parts of Southern India some centuries later, who is said to have suffered martyrdom at St. Thome, a suburb of Madras. It seems probable that these have been confounded.

The Bishop of Alexandria, in response to an appeal from India, sent out the learned Pantænus in about 180 A. D. It is not known how long he remained, nor with what success he met, but he suffered martyrdom in Alexandria in 211, and we are told that after his return he presided over the School of Catechists, which he left when he went out. It is probable therefore that he did

not remain very long, and that no very marked results followed his labors there.

About a century later a missionary named Theophilus visited India, where he tells us that he found Christianity already planted. In the fifth century missionaries from the Syrian Church came to India, and they still have a considerable number of Churches and adherents on the southwest coast of India.

Next came the Portuguese, or Roman Catholic missionaries, who located on the southwest coast, with Goa as their headquarters. Francis Xavier gave these missions a great impulse in 1541. His zeal and piety won the admiration of all in a most corrupt and degenerate age, and soon a manifest improvement took place among his own countrymen in Goa, to whom he was especially sent. But he longed to work for the natives, and so had the Apostles' Creed, the Lord's Prayer, and the Ten Commandments translated into the vernacular, and learned them by heart, and then, with a bell in his hand, he went through the villages repeating what he had learned. His

words and gentle ways won many to him, and a deep impression was made. The people of India have the greatest reverence for what impresses them as a holy character, and gentleness of manner greatly attracts them. He wrote in his diary at this time, "It often happens to me that my hands fail through the fatigue of baptizing, for I have baptized a whole village in a single day." It is related that it was his custom, after repeating an article of the Creed to ask them if they believed; then, on their assent, he baptized them. He added, "Often by repeating so frequently the Creed and other things my voice and strength have failed me." We can but admire the zeal and devotion of this remarkable man, but not his hasty and indiscriminate baptisms, without making any provision for the instruction of those he baptized.

It is claimed that Roman Catholic missionaries traveled extensively through the country in those early days. It is said that one of the wives of the Mogul Emperor Akhbar was a Christian, and that he invited some of the priests from Goa to his court, and took great interest in discussions between them and the Mohammedan moulvies.

The first Protestant missions were begun under the auspices of the king of Denmark. In 1621 the Danes obtained, from the Rajah of Tanjore, Tranquebar, and the country contiguous on the southeastern coast of India. A little later Serampore was added to their possessions. In 1706 two devoted German Lutherans were sent out by the king of Denmark, or under his patronage. These were Ziegenbalg and Plutschau, who were noble and most devoted missionaries, and considerable success attended their labors. A few years later they report several thousand Christians. In 1750 Christian Frederick Schwarz arrived in India, certainly one of the noblest missionaries of modern times. He was revered and loved by all he came in contact with. The Rajahs confided in him when they would not trust others. Even Hyder, the powerful foe of the English, received Schwarz with distinguished consideration, and evidently had great respect for his character. The common people trusted him when they would not trust their rulers. His was a most unselfish, holy, and beautiful life, and most strikingly illustrates

the power of goodness of heart and life. After forty-seven years of loving and self-sacrificing toil for Christ and the people of India, alike the much loved and honored friend of rich and poor, high and low, he passed to his reward with these words upon his lips: "I commend my spirit into Thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive it into the arms of Thy mercy."

In 1792 the English Baptist Missionary Society was formed, the first of modern times, or of all time, and William Carey was sent out as their first missionary, and India was chosen as their field.

In 1793, when the charter of the East India Company came up for renewal, led by Wilberforce, an effort was made to insert a resolution permitting missionaries to live and labor in India; but it was so strongly opposed by the company and its partisans that it failed. Carey went out in 1793, registering as an indigo planter in order to gain admission to the country. In a few years Ward and Marshman arrived, and Carey joined

them, and, with the permission of the king of Denmark, they founded a mission in Serampore, which has become historic and venerable as one of the early landmarks of the great missionary enterprise of modern times. They translated the Bible into many different languages; they undertook to translate it into some of the languages of China even. They opened schools and founded a college, and did a vast amount of work, by which they largely supported themselves. They lived as one family and put their earnings into their work. They merely allowed themselves a small personal allowance over and above the cost of their table expenses. This was for their clothes, and it may be interesting to know just how much they allowed themselves for this purpose. Mr. Ward's allowance was rupees 20 per mensem, which was equal to about $10 at that time. Mr. Marshman's was rupees 30. Mr. Carey's was rupees 50 a month, as he was professor of Sanscrit at Fort William, and had to dress a little better than others. His salary received from Government was rupees 1,200 per month, which

all went into their work, with the exception of the personal allowance before mentioned.

William Carey died on the 9th of June, 1834, having gained high honors as a most devoted missionary and a distinguished Oriental scholar, having been in India nearly forty years without having once been out of it.

In 1813 the charter of the East India Company was again before Parliament for renewal, and under the pressure of public opinion the country was thrown open to free and unrestricted missionary effort.

The London Missionary Society sent out their first missionary in 1798. The Church Missionary Society began its work about the same time. The American Board began its work about this time or in 1813.

The Church of Scotland began in 1830, and sent out Rev. Alexander Duff as its first missionary. Dr. Duff's arrival marks an important period in educational work in India. His special work was to establish a missionary college. At that time Sanscrit, Persian, and Arabic were

taught in Government colleges in preference to English. Dr. Duff held that English was "the best and amplest channel for speedily letting in the full stream of European knowledge on the mind of those who were destined to direct the national intellect and heart of India."

Dr. Duff's views were ably supported by Mr. Macaulay, then legal member of the Governor-General's Council. They were adopted by Lord Bentinck himself, and a resolution was adopted by Government on the subject, which gave a great impulse to English education. The effect of this movement has been highly beneficial. Sanscrit contains a great deal that is false and demoralizing in its influence. Some one had said, "The more it is studied the more errors are acquired. Pundits whose knowledge is confined to Sanscrit are learned fools, the most bigoted portion of the people and the greatest opponents of reform."

English literature is by no means without defects, but it is infinitely better than the best to be found in India. The importance of our educational work may, I think, be seen by remember-

ing the condition of Hindu and Mohammedan homes. The women of India are particularly superstitious and ignorant, they teach their children the stories of their gods in all their corruption. Imagine what the effect must be upon the mind of a child,—no moral instruction whatever, everything corrupting and debasing. Now we get these children into our schools where they are taught Christianity with its elevating and wholesome moral truths, can any doubt that the effect would be elevating in every way? Our schools are a great power for good, far greater than one can imagine, who judges by common standards known to us in this country.

I desire now to call attention to what has been accomplished that may, in some measure at least, be tabulated and shown by statistics. It should not, however, be forgotten, that there must be much that can not be shown by figures.

There are ordained missionaries in India about 1,134; the wives of missionaries, 899; other foreign helpers, mostly ladies, 1,304; thus making a total of 3,337 foreign missionaries. Native

ordained pastors, 1,100; native catechists and preachers, 7,179. The native force in India, male and female, is about 23,011. At the close of 1900 there were 5,362 organized congregations, 6,888 Sunday-schools enrolling 274,402 scholars. There are 8,285 day-schools with 342,-114 scholars. There are 376 higher schools with 24,255 students in them. There are 89 male and 111 female physicians in India, with over 300 hospitals and dispensaries, and treating nearly a million and a quarter patients annually. There are nearly three millions of Christians in India of all classes. Native Christians, 2,664,313; ten years before there were 2,036,590, showing an increase in the decade of 627,723. In 1891 the Protestants numbered 474,909. In 1901 the number has risen to 865,985. There are now all told 2,923,241 Christians in India, against 1,976,778 ten years before, showing an increase during the decade of 946,463. This shows remarkable progress. The general increase of the whole population from 1891 to 1901 was 2.4 per cent. The Mohammedans increased 9 per cent, the Roman

Catholics increased 16 per cent, while the Protestants increased during this period 82 per cent.

The Bible has been published in all the more important languages and in many of the dialects. A vast amount of Christian literature has been published and is being circulated among the people. There is a large educated class in India, many of them educated in mission schools and colleges, who know a great deal about Christianity and are now being drawn towards it. The mass of the people know much more about Christianity than they did a few years ago. There is a manifest improvement in the morals of the people. They have higher conceptions of moral truth than they did years ago. There is not as much false swearing in the courts as there used to be. The people seem to have a much higher conception of the sacredness of an oath than they did in former years.

The Government has effected many important reforms. Suttee, the burning of widows with the dead body of their husbands, was abolished in 1829, when Lord Bentinck was Governor-General.

Infanticide and human sacrifices have been abolished, so have hook swinging and many other cruel rites. The condition of woman has been improved in many ways; widows are permitted to remarry. The age of consent has been raised to twelve years. Caste is no doubt gradually relaxing its hold in many respects. The Brahmins are losing their power over the people, and the belief is becoming more or less general that the country is to become a Christian country. The masses are more favorably disposed towards Christianity and Christians than they were formerly. There is less bitterness manifest in these days when a person of standing becomes a Christian. All these things are signs of the times, and portend a brighter and happier day for India. Much, however, yet remains to be done. There is a vast mass of dark and cruel heathenism to be leavened yet with Gospel truth.

We have, as a Church, five publishing-houses, located at Lucknow, Calcutta, Madras, Bombay, and Singapore. From these are sent out a vast

amount of literature for distribution through the country.

Our educational system is thoroughly organized and very carefully administered. The Theological Seminary located at Bareilly for the education of young men for the ministry. This is indeed a noble institution, which has grown to its present proportions under the wise and able administration of Dr. T. J. Scott, assisted by Dr. Dease and others. For many years Mrs. Scott has conducted a school for the instruction of the wives of the young men in the seminary, so that they may be prepared to act with their husbands as helpers in the work.

We have the Isabella Thoburn College for young women located in Lucknow, and Reid Christian College for young men. Both of these are institutions giving great promise of future usefulness. They are already a great power for good in the country, but their usefulness will greatly increase as the years go by. They are splendid institutions and have a great future before them.

BAREILLY THEOLOGICAL SEMINARY FACULTY, WITH CLASS OF 1899.

1. Hindu Teacher. 2. S. Jacob. 3. J. Thomkinson. 4. Prof. Mukerjee. 5. Dr. T. J. Scott. 6. Dr. Dease. 7. Jwala Singh. 8. Moslem Teacher.

The work of the Woman's Missionary Society also has assumed large proportions and is admirably administered in every particular. Their work is conducted in close affinity with the Parent Society, and yet is distinct. They have their Conference, and their workers are supervised by the presiding elders and receive their appointments from the bishop as do others. The system is in every sense admirable and works smoothly. Much is due for our excellent system to Bishop Thoburn, of course, and to Bishop Parker and Miss Thoburn. The last named have gone to their reward, but their works remain to the great advantage of the Mission of which they were shining lights. I do not forget that others now living have had an equally honorable part in adjusting these great interests. I greatly admire our compact and thoroughly systematic organization. It was mine to have a part in this great work from the very beginning, and I thank God that it is given me now to see the vast proportions to which the work has grown.

Forty-five years ago this very month of July

our first convert was baptized. We now have 103,-364 communicants and a Christian community of 146,547. We have 2,788 Sunday-schools with 123,737 pupils; educational institutions of all grades, 1,245, with 35,438 scholars in attendance, with a total of 4,320 Christian workers. We have property to the value of nearly or quite two millions of dollars.

If we could comprehend the full meaning of these statistics it would fill our minds with gratitude for what He has done for us. But statistics can not show all that God has wrought. They do not show the number plucked as brands from the burning, now shining among the angels of God in heaven.

Nearly all who became Christians in the early years of our Mission are now gone. Longevity with them is not equal to what it is with us. It is worth something to feel that we have helped some of these redeemed souls into the kingdom, and started them on their shining way. I hope to meet them some day, a goodly throng, and join them in the new song they sing, "Saying,

Thou art worthy to take the Book and open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

MAR 0 1966

LIBRARY OF CONGRESS
0 029 897 583 A